

THE RIGHT RVLE

of Christian Chastitie:

By William Smith
Profitable to be read of all

godly and vertuous Youtnes of both
Sexe, be they Gentlemen or Gentle
women, or of inferiour state, whatsoeuer.

Collected and written by one stu-

dious to gratifie his freendes, and profit
his kindred: First (priuately) for the in-
struction, forewarning and forearming
of certayne younge Gentlewomen his
neare and deare Cofins: and after publi-
shed by the same, in hope to profit the
Church & common wealth, according
to his Talent.

The Methode wherof is to bee

sent immediatly after the Preface
to the Reader.

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TO THE RIGHT WOR- shipfull, godly and vertuous Gentleman

Maister Henry Bromley, Sonne and Heire ap-
parant of the right Honorable Sir Thomas Brom-
ley, Knight, of the Queenes Maiesties most Honourable pri-
uie Councill, and Lord Chauncellour of England,
and to all his godly and vertuous Wyethen and
Sisters: V William Hergest, their Honorable
Fathers most humble Seruaunt and Daylie
Orator, wishesth all tempoꝛal prosperitie in
this life, and in the life to come euerlast-
inge blessednesse.



After I had deliuered this Pam-
phlet to certaine learned, profound, & graue
persons (right vertuous & worthy Gentle-
men and Gentlewomen) to be perused, that I might
vnderstand and receaue their iudgements touchinge
the same: whether it were to be consecrated (if Chri-
stians might so speake) to * vulcane or a vrania. And af-
ter that they by fauourable sentence had not onely ac-
quitted it from the fire flames of vulcane, but also ad-
iudged it to be enlarged out of the darke prison of (if
I might so terme it) vknownnesse, to walke at liber-
tie in the light of edition, as beeing profitable in their
indgement to confirme chaste mindes in their godly
purpose, and by Gods grace to stop and stay such as
be not altogether gracelesse, from beeing caried head-
long into the deepe and dangerous Sea of raging af-
fection: and so (except God in great mercy stay them)
into the bottomlesse gulfe of endlesse perdition. After
these euentes (I say) so fallen out, I studied with my
selfe to whom I might most fitly dedicate the same:
And pondering the matter deeply in minde, in respect
of dutie, matter, and persons, I found it in a manner

* Feigned of
Poets to bee
president of
the fier.

a One of the
nine Muses
supposed to
bee president
of celestia-
l matters, such
as are most
worthy the
meditation
and practise
of all chaste
persons, but
specially of
Virgins and
single folkes.

The Epistle dedicatorie.

due vnto you (right worshipful & vertuous Youths.) For respectinge my dutie vnto the right Honourable your Father, my verye good Lorde and Maister, and his bountifullnesse towards mee of his meere beneuolence, without any desertes on my behalfe : VVhat can bee more due then that the person maintained, defended and preserued in such commodious and quiet state, as by Gods fauour and prouidence hee enioyeth, though in it selfe it bee but poore, meane and simple, should bestow and imploye all his study, endeouours, and labours, to the vse, commodity, pleasure, or contentation of his maintayner and defender? Or if his preseruer and protector in such quiet state should bee of such excellency, præminence, and dignitie, and himselfe of such basenesse, pouertie and vnabilitie, that in no wise hee should bee able to pleasure him : yet to assaye and endeouour to the vttermost of his small power to profit his, especially his Children, in time to come, suppliers of his roome here vpon the face of the earth, and Heyres of his vertues, Renowme, and Honour? Agayne, hauing relation to the matter and persons, what is more fit, meete or conuenient, then that a Discourse or Treatise of Christian Chastitie, collected and written by a Batcheler and singelman, by vocation and profession studious of chastitie, should bee dedicated to young vertuous youtthes, not only chaste, but as yet euen Maydes and Virgins? I thought it therfore, no lesse conuenient vnto my bounden dutie, then meete for your persons, and professions, to present the same vnto you. Not for that I am so rude or sencelesse that I thinke any of you to stand in neede of any such discourse or admonition, whom I know by the great wisdom and prouident care of my good Lorde your Father, and by the dilligente instruction
and

The Epistle dedicatorie.

and nurturings in the Lorde, of my good Lady your Mother, and by the godly and vertuous domesticall examples of them both, together with your owne good natures, vertuous dispositions & rare towardnesses, to be so grounded and settled in all godlynesse and vertuousnesse, as you neede not greatly any exhortations to the same, especially such as are destitute of Rhetoricall exornations as this is: but as a token of thankfulness, or signification of a gratefull minde and humble dutie. Neither yet (peradventure) shall you at any time repent you of the reading hereof, or thinke it a losse time, bee it neuer so destitute of eloquence, trapped wordes or filed speech, as tending rather to playne profite then vayne pleasure. For besides the methode and order beeing such, as the lyke wherof I haue not as yet seene in our English tongue, I hope the pith & substance of this matter is so plainly set downe, as it will delight your vertuous and chaste eyes, to consider and vew the shew, sight and prospect therof, seeinge your owne vertues so plainly displayed, and the dangerous Rockes of the contrary vices wherupon many lusty youthes now a dayes (alas for pittie) do make wofull and vnreparable shipwracke, and which you by Gods grace, vertuous education, and the prudent and carefull prouidence, and domesticall example of your honourable Parents, and godly kinsfolkes, haue hitherto (& I trust euer shall, prosperously escaped) so clearly discryed. This much I dare be bold to affirme, because I know the Authors wherout I collected the greatest part of this Treatise, to be godly, vertuous and learned, yea and eloquent also, though in this matter for the most part studying Breuitie and perspicuitie they neglect and omit the same. But in reading hereof, this I am most earnestly

The Epistle dedicatorie.

to request: that though in some place vice be induced and represented in its lothly forme and shape, and with termes and Phrases vnfit for VVorshipfull cares, yet that you would of your goodnesse, beare with the same, seeinge it was first written for Children, mine owne neare & deare kinswomen, for whō I thought it was expedient, that vice and the filthy practices of the vitious, should be set out in their blacke, and lothly colours, to the intente that youth might euen from the very hart shun, hate, abhor, and detest the same, as of all the godly and vertuous it is, and ought to bee.

And that which the Axe of courteous interpretation, and of taking and construinge of thinges in the better part, which is an excellent vertue, especially beleming all Gentlefolkes, in Latine commonly called (*candor*) a proper name in English, for the which vertue (such is the barrenesse of the tongue in some parts) we lack, you would at once shred away, & cut of all suspitions, and not once to thinke or suspect that I wrote and collected this discourse or treatice of Christian Chastitie, for that I sawe any more inclination to the contrary vices in my sayde deare Cosins, then is in the best natures since the generall corruption of the same, in the roote of the two first created, the origin of al humaine nature: For certainly, to speake as we vse to speake of the beste natures: they are all of a rare towardnesse in that sexe, verye godly and vertuously brought vp, but yet subiect to the daungers of youth and prosperitie. And therefore for the naturall loue I bare vnto them, beeing my neare kinswomen (for it is the naturall property of true loue, for to forewarne the parties beloued of all such perilles as it foreseeeth may fall vpon them without diligent caution or circumspection:) I wrote this treatice to enarme them against that

time

The Epistle dedicatorie.

time of their age, which the very Paganes by the only light of nature saw to be most dangerous and perilous, as may plainly appeare to all such as haue read or sensibly heard the story (or Poeticall Narration) euen of *Hercules* the Sonne of their great God *Iupiter* (as they propound it) in his budding ycares sitting in the *VVildernesse* in a maze whither way to take, that of vice, or that of vertue. And therefore, seeing this happened in the heroicall nature of *Hercules*, commended (as is affirmed) of progenie diuine, I thought it not superfluous to admonish my kinswomen, be they neuer so good a nature and inclination, to decline the way of vice, and to take the prooued Path of Vertue, trodden out vnto them by their godly Parentes. And though this Syeth of admonition sceme to some, to be whetted sharper then needed, yet charitie procured it, to mowe downe at once all the weedes of the ouerfertile soyle of youth & prosperitie (if it might be) as I trust it hath in them. And the like effect that it hath wrought by Gods grace in them, I hope it will in other, and to that end cheefly haue I ventured the edition hereof. Not of any fonde presumption, as some *Zoyluses* (peradventure) will obiekt. For I am not ignorant of mine owne pouertie, weakenesse, and vnabilitie in matters of wit and learninge. But as I haue due prooffe and experiment hereof, so do I know that the giftes of God are diuerse, and seuerally bestowed according to his good pleasure, without beeing tyed to person, place, time, or other circumstance. And that of his bounteousnesse & vnsearchable wisdome, hee many times fauourably vseth euen contemptible instrumentes to the bringinge to passe of lawdable thinges. But how so euer it bee, the Talent that God hath bestowed on mee I haue spent and imployed as
Sincerely

The Epistle dedicatorie.

faithfully and to as great gayne as I can. Hide it in the ground I could not without clogge of conscience and expectation of the execution of that terrible sentence.

Math. 25.

Take the Talente from him, and caste the vnprofitable seruant into vtter darkenesse, there shalbe weeping and gnashing of Teethe.

Truely and rightly to beleue the communion of Sainctes, is for a Christian to be fully perswaded that such giftes & graces as he hath receaued, is to the vse & benefit of Christes Church, which is the communion of Sainctes

I know the wittie, wise, and such as haue beene brought vp in learninge all the daies of their life, and haue receiued many Talentes & great giftes, are able to do many and great things: But yet that ought not to let him that hath receaued but one from occupyinge the same. Neither (I suppose) will any godly or reasonable person bee offended that any that beleueth the* cōmunion of Sainctes should participate or cōmunicate vnto other that which hath don himselfe good, & that which he is perswaded will do the like vnto others. And therefore I was imboldned to make a priuate benefit, cōmon, and that vnder your names, hoping that it will therefore be the more accepted, & so to do the more good, which God graunt for his Christes sake. Thus crauing pardon for my boldnes I most humbly & earnestly besech the Lord Iesus that Archangel of God, who pitcheth his camp round about all those that feare him, to preserue my good Lord & Maister your honourable Father, & my good Lady & Mistresse your Mother, and all you their godly and vertuous Children long and many yeares, in all prosperitie, and true felicitie, to the glorie of God, the comforte of the godly, and the vtilitie of the cōmon wealth. From my poore Cottage at West Hergest the .12. of Iuly, in the yeare of our Lord God .1580. and in the .22. yeare of her Highnesse Raigne.

*Your Honourable Father, his most humble seruant
and daily Orator, William Hergest.*

The Authors Epistle to his welbe-
 loved Cosins, for whose præmonition,
 forewarning and forearming, he first col-
 lected this Discourse or Treatise.

BEeing appoynted (deare Cosins) by the right
 Worshippful your Mother, then my reuerend Mistresse,
 to instruct you according to my small skill in the Science
 of Writing: And knowing I, not as much as a Spar-
 rowe falleth on the ground without Gods prouidence, I was fully
 perswaded I was specially called for the time to be your Schole-
 maister or spirituall Parent. And remembryng therewithall that it
 is the speciall vocation of a Schoolemaister, instructoꝝ, & refoꝛmer
 of the minde, or spirituall Parent (foꝛ these and such like are diuerse
 names of one thing) to studie by Gods grace to refoꝛme and regene-
 rate, and as it were to beget anew their Schollers as much as in
 them lyeth, (foꝛ regeneration to speake properly is the onely worke
 of Gods Spirit) in all godlynesse vertue and honesty. I purposed
 to bestow that short time of one houre in a day that was allotted mee
 foꝛ your instructiõ as profitable as I could deuise foꝛ your encrease
 and enriching in knowledge and vertue. And therfoꝛe foꝛ your ex-
 amples and cōppes (as they terme them) foꝛ writinge. I selected
 such sentences, counsels and pꝛeceptes, as might enflame your ten-
 der mindes with the loue of vertue and hatred of vice, (one or two
 wherof I haue added to the end of this Treatise that they that haue
 skill and iudgement may iudge of them, whether they deserue fauou-
 rable acception, seeinge they proceeded from a christian & charitable
 hart, or disdainful contempt, foꝛ that (peraduentur) is the ingeni-
 ous Poet writeth: they rubbed to roughly tender eares with the bi-
 ting & trouth) that with one labour you might adorne the body with
 the necessary exercise of writing, and bewittie the minde with the pre-
 cious Pearles of the loue and study of godlines and vertue, & of the
 hatred and detestation of vice and impietie. And though some too
 Cudious of the Eyghth lyberall Science, perswaded your Mother that
 therby I did you no good, yet if you could remember those godly and
 vertuous sentences that I picked out foꝛ you, out of good Authoꝛs:
 Age, Wit, and experience, would in time to come, teach you the con-
 trary. And in the meane time I can not but bewaile their ignorance
 and blindnesse, which is moze palpable then that of the Pagans,
 which knew not God. Foꝛ they by the dim light of naturall reason
 onely, saw that the godly and vertuous instruction of the minde was
 a greater good, and moze excellent benefite, then the procreation of the
 body: And therfoꝛe some of them, comen euen of Princes progeny,

Mat. 10. 29.

* Auden. tu
 teneras mora
 daci radere
 vero?

Liberalium
 artium Oca
 raui, Ars Au
 dulandi,

The Authors Epistle

1 *Simplici-
ter viuere
quid.*

Simply to
liue what it
is.

2. *Malé vel
turpiter
viuere
quid.*

Euelly to liue
or to lead an
vngodly lyfe
what it is.

3. *Bene vi-
uere quid.*

To liue well
and godly
what it is.

and instructed of men but of base byrth, thought it no shame liberal-
ly and frankly to confesse, that they had receaued greater good of
their base bozne instructors, then of their Noble and royall Pa-
rentes, whose gratefull confession they confirmed with this reason:
For that of their Naturall Parentes they had receiued but the benifit of li-
uing: but of their Schoolemaisters and instructors they had receaued the
benefit of well liuing. Which their reason in my opinion is great
yea vnconfutable & inuincible. For simply to liue is a thing coma-
mon with vs too brute Beastes. And to liue wickedly and vitiously
which commonly falleth out without diligent and faithfull instructi-
on, is to be in state far inferiour to brute beastes: for they answered
the end of their creation, which is to serue man, and when they dye
they feele no misery. But the euell wicked and vitious liuer is both
vnfit and vnnecesse for the purpose that God made him, which is to
serue him in holynesse and righteousness before him all the dayes of
his life, and also subiect to eternall tormentes after this life: For if
hee dye in this his miserable state without repentaunce, the wise and
iust God finding him vnfit for the vse hee made him, will cast him a-
waye as a reprobate stone, vnapt for the reedifyinge of the decayed
walles of his heauenty Hierusalem, & as a withered bzaunch or dried
sticke fit onely for the fier, will throw him into the Lake that burneth
with fier and Brimstone for euer and euer. But to liue well (which
commeth by teaching, instructing and nurturing in the Lorde, the or-
dinary meanes that God hath appointed for the obteyning therof) is
a thing far surmounting the nature of man, an herotcall thing, an
Angelical thing, yea a diuine thing and nearest approaching vnto the
glorious Godhead, hauing communion & vnion therewithal through
the Mediator Christe, which is the cheefest ende, and good of man,
his onely happynesse, felicity and blessednesse inchoat and begon in
this lyfe, and shalbe made perfect and consummate in the other in all
such as by Gods grace shall perseuer and continue therein to the end.
And therfore this sound iudgement of a blinde Pagan otherwise,
that neuer saw the light of the Gospell might make many that pro-
fesse the truth of the Gospell to blush at their owne ingratitude, and
corrupt and affectionate iudgement. Wherfore, for the further dis-
charge of my conscience, and for your greater confirmation in godly-
nesse and vertuousnesse, and more easie aduoyding and declining of
all such stumblinge blockes, as the Diuell or the vngodly his mem-
bers, or your owne inbozne concupiscence might cast before you, wal-
king in the way of godlynesse and vertue: knowing that in the very
entrance of the coming Sea of raging youth, you should be encoun-
tered with the foule filthy and mighty monster, sensuall Luste, that
suckes and deuoures many bitterly vnstiffull, even in the first setting
out. And hauing some experieñce by obseruing lamentable examples
of

to his welbeloued Cosins.

Of the corruption of the world in this poynt, especially amongst ignorant and vnlearned. Seruingmen, amongst whom you must be many times conuersant, for the speciall good will and loue I beare vnto you both, for the late Right Worshipfull your Fathers sake, my late deare Maister, and your owne, being my neare kin'ewomen, I collected and wrote this discourse or Treatise of Christian Chastitie, to fence and forarme you against assaultes and daungers to come: wherein I haue disclosed and layed open befoze your eyes, amongst other thinges needefull for you to be knowne, the perils and daungers of youth and prosperitie, the subtil and filthy practises of the vicious, and the terrible iudgements of God, agaynst the wilful contempters of his reuealed and knowne will. To hedge and keepe in, your young and tender mindes, within the lykes and boundes of Godlynesse, vertue and honesty. And though it hath bene objected agaynst me, by some humour feeders, that christian loue is not suspicious, as though Christians should suspect no daunger nor present any perill, till it dowst them in the neckes, or pat them on the pates: yet in vying one propertie of charity yll applyed, dissembling & rest which are many, and wherof some might be retorted vpon their own heades for their vncharitable interpretation of charitable dealings, they bewray and discover their partiall and affectionate iudgements, or rather if they speake according to their conscience (as I am persuaded they do not) erroneous opinion. For if they looke in Gods booke with a single eye, they shall finde that charity among other effectes, offices and properties hath these, to witte: To take paynes, to profit and better other. To study to make other commendable, to ayd with faythfull counsell such as neede. And I would fayne know of such meale mouthes, & pleasant speakers, what better counsel can be giuen then to behozt youth from all kinde of vice, & to exhorte them to all kinde of vertue, thence to discover vnto them the subtil snares of Satan, the deceitful allurements of the world, & honyed snares of voluptuousnes, & reachelesnes of youth, the slippery stay of prosperitie, the daungers of temptation, the wilfulness of the vicious, the terriblenesse of Gods iudgements, and such lyke, & the meanes to escape all these mischeefes? And I would further know of the whether all & behozt fro all kinde of vice, such as they know spotted with no kinde of happy vice, and exhorte them to all kinde of vertue, doo lacke Christian charity because charity is not suspicious or no? if they do, great lightes of Christes Church, & Captaynes of his Armie lacke Charitie, to whom notwithstanding God graunt that I may adde to conforme my selfe, let pleasure speakers speake what they list, as I haue in this Treatise assayed to do: (For where I haue hard oft in my time of shameful blottes and staynes that haue bene done euen in worshipfull houses, by the lewde and vicious practises of

* This is not spoken (nor any thing in this Treatise contained) in contempt or disdain of any right Seruingman, who is to be had in estimation for his worthinesse and callinge, and for the vertues to that vocation appertaining which are godlynesse, cleynesse, fortitude and diligence gentlenes, trustines, and carefulnesse. And who of any sound iudgement or good nature can disdain or dispraise a godly, cleanly, valiaunt, diligent, gentle trusty & careful person? But this reprehendeth onely counterfeites and shadowes of Seruingmen.

The Authors Epistle

being (indeed) sinckes of vice, will yet arrogantly and presumptuously thrust them selves into that lawdable societie, utterly vnfinished of the vertues there vnto requisite which are rather to be feared than desired, or disguised carters, the true Seruingme. Which vocation, in deed, includeth in it the true service to God & man, to Prince & Countie, to Church and common weale, and therefore in it selfe not to be contempned, but the swarm of the vicious there knotted, now adayes make it despicable, the more is the pittie.

vnfaithfull seruantes and some of the rascall sorte, and knowinge that that which hath happened to some may happen to other, without Gods grace, carefulnesse, circumspection, and wary pzenention. And hauing had experience of the carelesnesse of youth, and securitie of wealth, how hard a matter it is for youth and prosperity to keepe them selves within the lynes and limmits of Gods sacred will, and not to transgresse the boundes, nor leape ouer the hedges of his eternall decrees, statutes, and ordinaunces, onlesse they be clogged with some crosse or other, as I know you are not: I haue not of suspition, but of careful circumspection, and charitable affection to pzeuent daungers that haue heretofore happened to others of good parentage, and well brought vp, through subtil assaults of the gracelesse. For this cause (I saye) I haue set before your eyes the lewde and filthy practices of the vicious rascall sorte in their owne right colours, that you may see how they are to be esteemed and feared, that is with entertaynement due to infernall furies or Diuels kinnes. And also somewhat shewed vnto you the dreadfull and wonderfull iudgements of God which he useth to execute from time to time agaynst such as wantonly abuse health and wealth, or other the good gifts of God. Finally, though it seeme sharpe & sower, yet refuse it not. We assured the world is contagious, and neuer (I thinke) more infected. And agaynst a strong infection, there must be giuen a strong preseruatiue, or els it will doe no good. I pray God through his grace and protection it may preserue you from all the fierie darts of Satan, from the snare of the hunter that continually hunteth after your soules eternally to destroy them, mentioned in the fourescore and eleuenth Psalme, which you commonly repeate once a Moneth in your daily service, & from the noysome pestilence there also speccified. From the terror by night, and from the Arrow that flieth by daye, from the pestilent that walketh in the darknesse, and from the sicknesse that destroyeth in the noone day: & is, from all secreete and subtil sleighes, and from all open practices, whatsoeuer. From all the vicious examples of the world, and from all the poppish contagion of corrupte nature, that you may continue to walke warily before your louinge God, that hath doone such greates things for you, and blamelesly before his Church to his glorie & the others edificatione commoditie, and your owne praise, commendation, pferment and aduancement in this life, and in the life to come, eternall glorie and endles ioy in Christe our Saviour. Amen.

Your Cousin Germaine remoued, by linage and consanguinitie,
your Parents late painfull seruant of .20. yeares continuance,
your late schoolemaister and spirituall Parente for the time,
and your faithfull (not flattering) freend for euer,
William Hergest.

Certaine sentences declaryng the
propertie of Vertue in aduersitie,
bothe in Latine and English.

Natura virtutis in aduersis, in quibus (vt metalla in
fornaci) probantur animi:

Surgit sub pondere virtus.

The nature of vertue in aduersitie that tryeth
minde as fier doth mettals.

The godly and the vertuous minde
in tryall great doth grow:
So that no waues of worldly Sea
can once it overflow.

Quærela in dūritiem temporis, ex poeta
quodam graui:

Virtus laudatur, et alget.

Expounded as folloeweth in prose and Meter.

*A breefe complainte of somes ingrati-
tude towards such as haue well deserued of them
twintie yeares together, taken out of a graue Poet.*

Vertue (in Deede) is of many prayſed and well lo-
ked of, and yet for lacke of warmeth and
cheariſhing, frozen as harde as Ice, so that

Certayne pithie Sentences.

It is vnable to shew forth his force and
liuely naturall action.

The thing that is most worthy prayse
wee blush for to desie:
And yet benommed, colde and frosen,
wee still do let it lye.



Author in Authorimastigem,

The Author to his enuious detractor.

If multiplied thy Talentes bee
and manifolde thy giftes:
From profiting the church of Christe,
vniust are all thy giftes.

But destitute if thou remaine
of meete and fit habilitie:
At him that bleth that hee hath
shoote not thy Dartes of enuie.

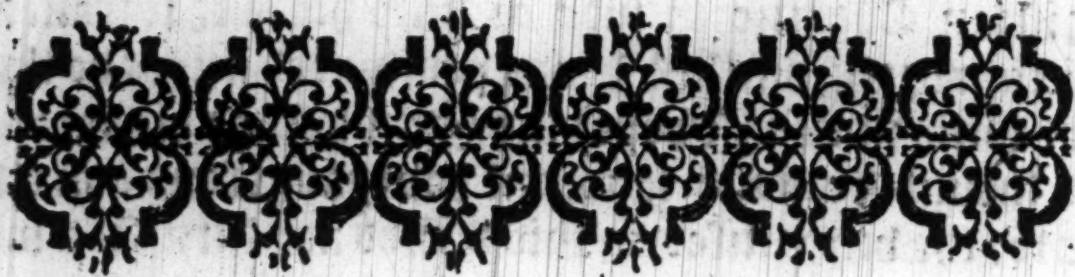


THE AVTHOR to the godly Readers.

V*hen I had collected & drawen*
(dearely beloued and courteous Reader) this
Treatise or discourse of Christian Chastitie,
out of Chitæus, Strigelius, Musculus, Cal-
uin, Hemingius, Bernardus Cantabrigiensis, Erasmus Ro-
terdamus, and other learned and Godly writers of this
age, for the further instruction, p^remonition, and fo^re-
arming of my neare and deare Cousins, against such so^re
and dangerous assaults and temptations, as commonly
even in the very entraunce of the tempestuous & stormie
Sea of raging youth are to bee encountred withall. And
had found and perceaued through Gods grace both mine
owne minde and theirs, not a litle to be confirmed in the
purposed race of chaste and vnstayed life (most fit for
single persons) by the collecting, writing, and often rea-
dinge of the same: I thought it contrary to the rule of
Christian Charitie to hide or with holde that from my
christian brethren, that I was perswaded might do them
good, without any (I hope) my great losse or hinderance.
And though I am not ignorant how dangerous a matter
it is for the vnpractised, in this lerned age furnished with
such sage and graue heads, with so many fine wittes, and
with youth of such rare forwardnesse, and wonderfull fo^r-
wardnesse, and so beautified, and adozned with all kinde
of Science so exactly knowen, to commit any thing vnto
the open view of the eyes of the worlde: Yet seeinge this
is written for the vnlearned onely (whom I trust it will
p^rofite) and not for the learned who neede no instruction,
I feared not to p^referre common vtilitie, before p^rivate
daunger. And be it that all lawdable attemptes are sub-
iect to Enuies sting, yet am I not so white liuered, or
faint harted to desist from doinge good to my power, and
according

The Preface to the Reader.

according to the uttermost of my gifte and Talente, for
feare of the barking of Dogges. For none other accompt
do I make of the undeserued defamations, and causeles
detractions of Zoylus and his cankered crewe: As for the
good (I doubt not) but they will take good endeoures in
good parte, though abilitie be not altogether answerable
to good will. Finally, whereas it is truely affirmed and
even in the best learned verified: *Humanum esse errare,*
That, it is a thing incident to man to erre, and therfore it can
not bee, but the vnlearned (amonge whom I supply a
rume) must now and then misse the quishin: I craue thy
gentle patience and saourable coꝛrection therein. Which
if I shall obtaine wilbe an encouragement vnto mee for
thy further vse and employing of my small Talent here,
after to thy further benefit as health, money the senowes
and strength of thinges to bee donne, leasure, and the
state of a Seruaunt will permit. Farewell in
the Lorde that liueth for euer and euer.



Iohannis Cooci Odoastichon in
Guilielmi Hergesti de Casti-
tate librum.



Væ decoret mores, atq; ornet vita pudicos
Perdocet hic summa cum ratione liber.
Hinc aberunt *Thaïdes* metetrícia lucra sequutę
Hinc *MEDĒA* procul fiet & ipsa leuis.
Penelopas contra complectitur iste pudicas,
Iste modo castas laudat amatq; liber:
Nec Sexus quicq; distinctio poscit in isto,
Quod pariter casti non decet esse viri.

VTile si quicumque scriptis tibi lector in ipsis
Occurrat, verè dicito iure tuum.

Non iter Erroris describit, scelerata relinquit,
Nugas indignas non docet iste liber.

Castus casta petat, contemnat fæda pudicus:

Fœlix, qui sacras pectore condit opes.

AUTHORI faucas lector pro munere tanto,

Causaq; sit vitæ lectio pura piæ.

Rod. Waddingtonus.

Ad lectorem *Hexasticon*.

ADsis Christicole, & præcepta hæc perlege casta:

Discas vt castè, tempora casta dare.

HERGESTVS voluit, casto hæc conscribere stilo.

Sic voluit castos admonuisse animos:

Vt fugerent causas facerent quæ turpia facta:

Et vellent omnes optima quæq; sequi.

R. C.

C. i.

The

**The contents, of this short Treatise,
concerninge Christian Chastitie.**

First, the Vertues commaunded by the seuenth
commaundement, are plainly and brefely des-
cribed and set downe, and also the Vices by the
same forbidden. Fol. 1.

Secondly, the causes why wee Christians must
practise and vse Christian Chastitie, are recited
and declared. Fol. 14.

Thirdly, ensue the causes, why Temperance and
Sobrietie, the preseruers of Christian Chastitie
must of Christians bee vsed. Fol. 22.

Fourthly, the causes that procure whozedomme and
adulterie. Fol. 28.

Fifthly, the greuousnes, enormitie, and haynous-
nes of Whozedomme, Adulterie, and all impuritie:
And what wretchednesse, miserie, shame, con-
fusion, mischief, calamitie, and destruction it
bringeth. Fol. 30.

Sixtly, Remedyes for this mischief, and how we
may withstande and expell the filthie spirite of
Whozedomme, or Fornication. Fol. 61.

Seuently, and lastly: a Prayer for the graffe of
Christian Chastitie, against Whozedomme, Adul-
terie, and all kinde of impuritie. Fol. 87.

A TREATICE OR DIS- course of Christian Chastitie.

The Preface to the first parte.

FOr as much, as euery Christian
of what sex or degree soeuer they bee, man
or woman, bound or free, Yeoman or
Gentleman, Prince or Payfant, Kinge or
Keasar, when hee was receaued into Gods house and
seruice, the Church and christianitie by baptisme, did
make a solemne couenaunt and bargayne with God,
their Lorde and Maister, to warre and fight valiauntly
vnder his standerd against his and their spirituall ene-
mies, the Flesh, the V World, and the Diuell: that is, a-
gaynst their owne corrupt nature, affections, lustes Flesh, what
it is.
and desires, which is vnderstood by the worde (Flesh) it is.
agaynst the vsage and custome and pernicious exam- World, what
it is.
ples of wicked lyfe in the vngodly, which is noted by
the worde (V World.) And agaynst the suggestions
and inward intisementes to euil, of Sathan, which here The worde
Diuell, what:
here it signi-
feth.
is signified, by the worde (Diuell.) For as many times
in the Scripture by the worde (Holy Ghost) is not
signified the substaunce of the holy ghost, but his effi-
cacie, power, and operation in vs, so heare by this
worde (Diuell) is not signified the substance of the
Diuell, but his secrete working in our mindes, by en-
tycing vs willingly and wittingly, to tread vnder foot
the sacred Lawes of the most highest, and so to worke
our owne damnation. The Diuell, in deede, is an in-
uisible substaunce that can not bee scene, but yet wee
may soone know, whyther hee be in our harte, minde
or soule, or no: for that motion that mooueth vs to

The Preface to the first parte.

euill wee may be sure commeth of the Diuell, though wee can not see his substaunce, nor forme or shape which our spirituall enemies as the Apostle telleth vs doo fight against our soule to destroy it eternally if they finally ouercome. And this fighting against the world, the flesh and the Diuell, is to forsake the Diuell and all his workes, the Pompes and vanities of the wicked world, and all the sinfull lustes of the flesh: Mentioned in the cōmon Catechisme of the Church of England. And for that euery Christian then further couenaunted that he or she should keep gods holy will and commaundementes, and walke in the same all the dayes of their life. And finally for that the flesh, the worlde and the Diuell, do tempt and entice vs, (but especially young folkes) to the breache and transgressiō of the seuenth commaundemente, cheefely and most earnestly, and so to incurre Gods heauye displeasure, wrath, anger, curse and malediction: It is expedient for youth to know what vertues are principally required and commaunded by the said seuenth cōmaundement, and what vices or sinnes are by the same prohibited and forbidden. And also the wayes & meanes that God hath appointed out for vs, to tame our unruly flesh, to bridle our lust, fancy, desire and concupiscence, and to keepe it within the lystes and limits of this his most holy Law, of the seuenth commaundement.

**1. What vertues and vices are com-
maunded and forbidden by the
seuenth commaundement.**

The seuenth commaundement, or
the thirde Law of the second Table: Thou shalt
not commit Adulterie, but shalt loue chastely & ho-
lyly as becometh the Child and seruaunt of God, requi-
reth and commaundeth (chiefely and principally) these
six vertues, that is to witte.

- | | |
|----------------------------------|---------------------------------|
| 1. Virginitie or
Maidenhooch. | 4. Temperance
or moderation. |
| 2. Chastitie. | 5. Honest & diligent labor. |
| 3. Shamefastnesse. | 6. Modestie in apparrell. |

And prohibiteth and forbiddeth chiefely & principally
the contrary vices, and all other vices that procure,
nourish or maintaine those contrary vices, as are.

- | | |
|--|-------------------------------------|
| 1. Adulteric. | 7. VVantonnesse. |
| 2. VVhoredom or fornication. | 8. Vnshamefast-
nesse. |
| 3. Incest. | 9. vnlawful loue. |
| 4. Dronkennesse. | 10. Filthy talke. |
| 5. Gluttonie. | 11. Hipocrisie or
dissimulation. |
| 6. Intemperance or
lacke of moderation, | |

2. What the vertues of the seventh Commandement bee.

FOR the better vnderstandyng and declaration of which Vertues and Vices you must consider, marke and note diligently their seuerall descriptions folowynge.

VIRGINITIE or Maidenhoode, is a vertue of the minde or soule, graunted vnto some (especially to such as craue it, by continuall prayer in Chyistes name) by the gift of God, to bryde fleshly lust, and to auoyd al contaminations and defilings of the minde and body, whatsoeuer, that they may liue the more godly, bringe chaste and pure both in body and minde, or soule, without pollutions, vnchastitee or filthy cogitations, speeche or actions.

How this vertue is kept and maintayned.

The chief preseruers and mainteyners of this vertue, and without the which it is impossible to be kept, are these folowing, to wit. The continual calling in Chyistes name for the helpe, ayde, & direction of gods holy Spirit, by earnest, faithfull, and seruent prayer: Daynesell labour or aboyding of idlenesse: The dayly reading and meditation of Gods woorde: Temperance and Sobrietie in meates and drinckes: Modestie in apparell: Aboyding of vngodly companie, and the other exercises & meditations hereafter in this present Treatise mentioned: And they that vse this vertue are Virgins or Maydes: But they that do not, and yet will pretende to be Maydens, are commonly counted pryncie whoozes * or counterfet maydes, being of the female kinde: and secret Harlots or viced r:balles, if they bee of the male kinde. I hope there are none amongst vs of so corrupt a iudgement, y they will rather flee the name of a filthy vice, then the filthy vice it selfe.

* Vice ought to bee set out to Children, (for whom this Treatise was first written) in its lothly colours to make them hate it: which hath moued me to vse many odious termes in this discourse.

selfe. That is, that will more detest to be called whomen
or whozmongers, then to be so in deede. But how soeuer
it be, with such I intende not to medle: for as the Pro-
uerbe in Politike matters is: Those thinges that are se-
crete vnto vs, apperteyne not vnto vs. And therefore what
so euer in this present Treatise is written of the vices,
contrarie to Virginitie and Chastitie, and of the persons
infected with the same, is to be vnderstanded and applied
only to open & knowne malefactours, amonge whom this
vice reigneth, and rageth manifestly: the secrete to the
Lorde, they saule or stande, and therefore I medle not
with them, but leaue them to the Lorde.

Chastitie, the second vertue of this commaun-
dement, what it is.

CHASTITIE, is a vertue of the seventh com-
maundement, whereby a married woman, be-
ing lightened with sayth in Christ the Media-
tor, knowledgeth the ordinance of god in mar-
riage, loueth her Husband as her owne flesh, keepeth the
couenaut of Marriage holy and inuolable, knoweth no
man besides her Husband, and studieth to keepe both her
minde chaste, and her body pure and undefiled. And they
that vse this vertue, are chaste wedlockekēpers, and
they that do not are adulterers or adulteresses: Here
you must note, that after some, there be three kindes of
Chastitie, that is.

1. One apperteyning to Maydes, which euery Mayde
ought to keepe till hee or shee be honestly married accor-
dinge to Gods Lawe, which also is called Virginitie or
Maydenhoode. 1. Virginalis.
2. An other belonging to married folkes, which ought
to be kept in Marriage of all married persons. 2. Coniugalis.
3. And a thirde kinde of Chastitie perteyning to Wid-
owes, which they should keepe during their widowhood
and they that thus denide or distinguish Chastitie, de-
scribe it as followeth: 3. Vidualis.

Chastitie, is eyther to liue in single life without carnall knowledge of any person, without burninge of sensuall lust, and without any abuse of minde or body: or els in Marriage to keepe the ordinance instituted of God. And they that thus doo, are chaste persons, and they that doo not, and yet pretende Chastitie, vse Hypocrisie: from the which vice, in the common prayer, wee pray to bee deliuered, but like Popiniayes wee pray without vnderstanding, without considering what wee aske, or sence of our necessitie, to aske the same, for wee are all naturally inclined to hypocrisie and dissimulation, more or lesse.

Shamefastnesse, the thirde vertue, commaunded by this commaundement, what it is.

3.



Shamefastnesse, is a vertue wherby wee doo not onely abstaine, from all vnlawfull pleasures of the body, especially such as ought to bee proper to married folkes, but also from all signes and tokens therof: for not only our body must bee chaste, but also our eyes, cogitations, speech gesture or movinge of the body. And therfore, the antique Romaines, then Lordes of the whole world did paint and graue Chastitie and Shamefastnesse, with a couered face, and other people did painte these vertues with a Snake harde by, because as they affirme: It is the parte of a shamefast and chaste woman not to bee gadding abroad but to keepe themselves at home, and to auoyd places haunted with great reioyce, companies & assemblies, where commonly Chastitie is in great perill, soe assaulted, and som times vanquished and put to flight.

Other define shamefastnesse, thus.

Shamefastnesse is a vertue that feareth true infamy, or shamefull repute, that followeth shamefull and filthy actions or doinges. And therfore, for feare of Gods iudgements, for feare of trouble and vexation of conscience, and for

for feare of the reprehencion of the goodly, auoydeth and
shunneth such reprocheful doinges, and governeth our
speech, gesture & manners, according to the order of nature
time, place, and persons, that we do nothing uncomely, or
unseemly for our person, nor for the place, nor for the time
nor for our profession. And they that vse this vertue are
shamefast, but they y do not are impudent and shameles.

What Temperance the fourth vertue of this
commaundement, is.



Temperance or Sobrietie, is a Vertue that
doth so moderate our appetites or desires of
meates and drinckes, that we do not let or
hinder Prayer, Meditation, or the labours
of our vocation, through gluttony, drunken-
nesse, or excesse of meates and drinckes. Neither yet hin-
der our sleepe, nor hurt or impaire our health by too much
hunger or abstinence. And they that vse this vertue are
called temperate or sober persons; but they that do not,
Gluttons, Drunkardes, belly Gods, &c. This vertue
Temperance in Latine hath its name of temperatinge
and moderating, because it doth so temper, moderate, and
rule our affections, lustes, desires, actions, and gestures,
that there appeareth in them a certayne pleasantnesse,
and as it were a certayne swete Harmony and Melody,
without any discorde or farringe. And the Grecians call it
σωφροσύνη, which is by interpretation: a vertue that kepeth,
continuet, and preserveth wisdom, for the wisest that
is, unleste hee or shee can by temperance byde and rule
their corrupte affections, fante, lust, will, and concupi-
scence, will in many poyntes and thinges become sturke
foles. And as some expound the Greeke terme σωφροσύνη,
Temperance may be termed: a preserving prudence, or
a kinde of wisdom that kepeth & conserueth the health
of the body, the soundnesse of our naturall powers, and
the puritie of lyfe and conuersation, without shame or a-
ny indecencie. For temperance is a faithfull keeper of
nature

nature vnappayed. Whiche Vertue who so truly bleth
without dissimulation or hypocrisie, feelth and percei-
ueth Nature to be in quiet state, without any tempestu-
ous tollinges therof, by raging and turbulent affections.

Paynefull labour, the fifth vertue of this
precept, what it is.

5.



Diligent, honest and painfull labour, is a ver-
tue, wherby we do execute and dispatch the
proper and needfull labours of our owne
function or speciall vocation, and that dili-
gently, faithfully, and constantly. For consci-
ence sake, because it is our dutie and pleasure to God, for the
good example of others, and the ornament of the common
wealth, wherby we do. And so: for the auoyding of ydle-
nesse the mother and nurse of all mischaunces, and to the
keeping forth of Satana, that he creepe not into vs, by
filthy and wicked cogitations, as hee accustomed to add,
into such as are giuen to sloth and yolenesse, according
to the common proverbe: By sloth and doing nothing
at all: we learne to do euill, great and small. They that
vse this vertue are diligent & paynefull persons, but they
that do not: yole, lazie, lyther, and slothfull suffer slackes,
or lampes, lashed by vnprofitable burthens of the earth.

Causes why
wee should
vse honest la-
bour and
auoide ydle-
nesse.

Nihil agens
do: male agen-
te discimus.

Modestie in apparrell, the sixth vertue commanded
by the seventh commaundement, what it is.

6.



Modestie in Apparel, is to vse and keepe decencie
and comelinesse in our apparrell, that it bee fit
for our abilitie, state, and person, agreeable to
our age, and not vnseemely for the place and
time, and decencie and honest custome, or fashion, that it
argue not pride, wantonnesse, folly, nor lightnesse, but
rather vertue, godlines and stayednes, and in no pointe
offend the eyes of honest, stayed, graue & wise persons.
And they that vse this vertue are modest, sober, & stayed
persons, but they that do not: are commonly counted
riotous, vnstayed, and vnconstant light heads.

Vices

Vices forbidden by the seventh

7

commandement, what they be.

Adultery, the first vice or sinne forbidden by the seventh commandement, what it is.



Adultery, is a wicked and mischamous vice committed against the seventh commandement, that springeth of carnal securitie, & lacke of the loue and feare of God, and from contempt of his iudgements, wherby a married person breaketh the couenaut of marriage, and defileth his or her body by following of traung flesh: they that commit this sinne are adulterers or adulteresses.

1.

Whoredome, the second vice agaynst this commandement, what it is.



Whoredome, or Fornication is a vice or sinne committed against the seventh commandement, that springeth fro carnal carelesnesse, from the lacke of the loue and feare of God, and from contempt of his iudgements and

2.

punishmentes, wherby persons not ioyned together in matrimony, haue carnall knowledge one of an others body, and so defile and pollute the same, contrary to Gods commandement, will, and ordinance, and therfoze deserve the wrath of God, and eternal damnation. And they that commit this sinne, or perpetrate this vice, are commonly amongst the common sorte, called whores and strumpets, if they be women, and with reverence be the truth uttered, * knaves, barlets, and barlots: if they be men. And therfoze if wee desire to auoyde these foule and reprochfull names: wee must shun the shamefull vice it selfe that bringeth and procureth such shamefull and odious names.

* Shamefull and reprochfull vices, are more to be shunned and auoyded then shamefull & reprochfull names, and easelyer: for alwaies one or an other will call a Spitle a spitle: either openly or secretly.

Incest, the third vice or sinne forbidden by the seventh commandement.

Incest

3.



Ncest, is an baynous offence, against this commaundement, that springeth as befoze is declared, whereby one hath carnall knowledge with that person that is so neere kin vnto him or her, that by Gods law they can not be toynd together in Matrimonie. The offenders herein are called Incestuous Lechers.

Dronkenesse, the fourth vice or sinne forbidden by this commaundement.

4.



Dronkenesse, is a sinne or offence against the seventh commaundement, whereby a man or a woman, doth as it were ouerwhelme nature with too much drinke, and by their distemperance, do let or hinder the minde, so that it is neither apt to pray, nor for any other labour or godly exercise: and do impair and hurt the health of the body. And they that vse this vice, are Drunkardes.

Gluttony, the fifth sinne or vice, forbidden by this commaundement, what it is.

5.



Gluttony, or Gormandice, is a Vice, sinne and offence against the seventh commaundement, whereby one eateth intemperately, without the vertue of Temperance, Sobrietie, Abstinence or moderation of appetite in feeding, & ouerwhelmeth nature (that is content with few thinges) with too much meate, and doth as it were, afflict, greue, and trouble health with abundance and superfluite of meate. They that vse this vice, are Gluttons.

Intemperance, the sixth vice, against the seventh commaundement.

6.



Intemperance, or wante of Temperance, is an immoderate vse, & appetite of the pleasures of the body, when they are present and may be had: Or too much sorrow and sadnesse, when they

they are absent, and we cannot haue the vse of them. And they that vse this vice are Intemperate persons riotous and vnstayed.

VVantonnesse or Malepertnesse, the seuenth vice or sinne, agaynst the. vii. commaundement.

VAntonnesse, or Malepertnesse, is an offence agaynst the seuenth commaundement, spronge vp of Carnall securitie, the want of the feare of God, & from the contempt of his iudgements, wherby a man or a woman both as it were loose the bridle, and slacke the Reines to fleshly lustes: seeketh variety and change of the pleasures of the body, of dishonest sportes and playes, and absteyneth not from Carnal lust by Gods law prohibited and forbidden. And they that vse this vice are commonly called Wantons and Malepertne dames, if they be of the Female kinde: And Ruffianly Slaues * if they be men. Nay, if they be of the Male kinde, for such are vnrworthy the name of a man, whose principall proprietie is, to disdayne to bee bo. Deslaue to beastly pleasure. He will by Gods grace, keepe it within the compasse of religion, regenerate reason, and honesty: And so will she that is a Woman in deede.

Impudencie or vnshamefastnesse, the eight vice agaynst the seuenth commaundement.

Impudencie, vnshamefastnes, or shamelesnes, is a vice, sinne, or offence, against the seuenth commaundement, sprong vp of stubborne contempt of God, wherby a man or a woman, either in speche, gesture or action, behaueth him or her self dishonestly, shamefully, wickedly, and against his or her owne conscience: Neither feare the iudgements of God, nor of such as are vertuous and honest, and indued with a right intelligence, and vnderstandinge of thinges. They that vse this vice, are impudente and shamelesse persons.

7.
* Vice should be set out in its owne blacke and vgly colours before the eyes of youth that they may hate and detest the same.

a The cheefe note or proprietie of a man, what it is.

b Womanlynes wherein it chiefly consisteth, to wit, in repressing of fleshly lust.

8.

Unlawfull loue, the nynd vice, by this is named
commandement forbidden.

9.



Unlawfull loue, is a vice, sinne, and offence against the seventh commandement, wherby a man or a woman desireth that person, which in Patrimony, accordinge to Gods Law, hee or shee can not haue, or desireth an other mans Wife, or an other mans Husbände, or followeth straung flesh, or yeldeth vnto carnall lustes prohibited of God. Or useth any of the vices of pollution of the body, before rehearsed. And they that vse this vice are vnlawfull Louers, to speake after the opinion and manner of the worlde: But, in deede, and vertue, they are vnlawful haters, for they carry themselves and their copes mates to the Diuell, which they would not do, if they loued (in deede) either them selues, or their mates and partners in filthinesse and corruption.

Filthy speeche or bawdy, or ribawdous talke, is the tenth vice, forbidden by the seventh commandement.



Biscentie, that is filthy speeche or bawdy, and ribawdous talke, is a vice or sinne, against the seventh precept, that springeth of the contempt of God, and malapertnes of witte, wherby a

man or woman, eyther in speeche, or in gesture, behaue them selues foully, shamefully, and dishonestly, do vtter and declare their vnchaste, and lecherous minde and wantonnesse: and either by filthy speech, or wanton gestures, or motion of the body offend the eyes, and eares, of honest men & women. And therfore chaste virgins, must stop the eares of their minde, when sometimes the eares of the body, are compelled (such is the wickednes of these perrilous and latter times) to heare such vnchaste talke. Many times even the goodly will make a kinde of them or semblance of this vice for triall sake, who many times

be will to a good end and purpose: As the ungodly doo many times practise and vse for nother abuse) good to all full end and purpose: But they that put in by this vice of any other as flattery, Obedience, double Diligence, and such like, as an Anglingbooke sayte, to catch the Virginitie of patienthouse by some Wile, that is, to make it ripe in judgement, not bare and open to the world, that yet know not what is to keepe or forgoe, possesse or lose, an incomparable Jewell, the Virginitie (I meane) of silly soules, that yet know not vice from vertue: Such Oye lattel slanes may easily be ratted bawdy by both.

Forewarned,
halfe harmed.

A poysonous
kinde of peo-
ple, more to
be hated, shu-
ned and de-
tested of god-
ly youth, then
Todes or scor-
pions.

Hypocrisie, the eleventh vice, forbidden by this
commandement, what it is.

Hypocrisie, or Disimulation, is when a man or woman pretendeth to be honest and chaste, and yet will play the whore, or knave, privily and secretly: when a woman is chaste and honest in opinion, and outward apparance before men, but in very deepe and before God is a foule filthy strumpet. This vice is contrary to every vertue, and is most odious and abhorminable before God. For it is double iniquitie: yea the breach and transgression of two commandementes, yea of both Tables: for it offendeth against this commandemente of the seconde Table, in very deepe and action. And against the thirde commandement of the first Table, by taking the name of God in vaine, that is by taking the name of vertue which is proper onely to God, the Well beate, Authour, and giver thereof, and putting it upon their privie vice or sinne, callinge them selues Virgins and chaste persons, whereas, in very deepe, they are strange whores, and bawdy knaves. And beinge displeased with their equals or inferiours, would not like to call them if they could prove so much by them, as they know by them selues.

III

In feruorem
seccum inucca-
tio.

Against the
drosse and
dregges of
deceyfull
seruants, a
short inco-
n-
ture.

But such should remember that the estimation, valuation, accompt, and iudgements of God alone, who seeth, marketh, and iudgeth, even the very secret thoughts of the heart (so far of is it that hee is ignorant of wickednesse doone in corners out of sight and view of men) is infinitely of more value, of more credite, and more to be feared, then all the sightes, viewes, opinions, and iudgements of all men, and therefore should rather studie to shun, decline & auoyde the shamefull actions themselves, that procure and bringe such odious titles, then the reprochfull names by all y godly & vertuous given unto the same, and that by the iudgement and common assente of all good and ciuill honest persons condingly, aptly, and worthely. Such Hypocrites, as more feare the smoke and winde of the mutable multitude, and dregges of the people, then the sound iudgement of the thundering God, and more dread a mortall creature, that can annoy but onely the body for a time, then the immortall Creator that can cast both body and soule into Hell for euer. And finally, more feare to be counted vicious & infamous then to be so in deede, are so far from remembzing, keeping, and followinge Gods word, that they forget euen the groundes & principles of nature, wherof this is one: Be in deede as thou doost pretend. And as it were say the Diuel in Gods Name, or himselfe, and bide a stinking carion in a beautifull Tombe, whose portion is in the Lake that burneth with fier and Brimstone, which is the second death vntles they speedily repent. They that vse this vice, and yet will pretend to bee Christians, are hypocrites, dissemblers, and stinking swine or rammish Couetes in sheeps skinner before God, what so euer the world accompt of them, or they of them selues.

Youth can
not be so
much terrified
from vice.



of this Discourse

SO surpassing & surmounting is the vntterable goodnes
of God, that all that hee requireth at our handes, is for our
owne good, and benefite, and not for any thinge that hee is
the better thereby: for hee beeing absolute felicitie, or bles-
sednesse it selfe, can not be any whit bettered of all his crea-
tures, and therefore needeth not any of them, but all neede
him. This considered, and for that it is the propertie of
reason and wisdom (wherwith God of his bounteous ly-
berallitie hath indued mankind) not rashly to do any thing
without good cause and consideration. Let vs therefore a
litle consider what good, benefite & comoditie, redow-
neth vnto vs, by *Virginittie*, or *Maydenhood* and *Chastitie*:
And what causes should moue vs Christians to keepe, con-
tinue, vse, and practise the same: Seeing all the world almost
in these his aged and dotinge dayes, wherin the Duell the
Prince thereof rageth, knowing his time to bee but short, and
that Christ is ready to appeare in the Cloudes to shut him
vp with all the vngodly, his members, seruantes and
instrumentes, into eternall tormentes: and to carry the god-
lye his owne members, Seruantes and Instrumentes,
to liue and raigne with him for euer in everlastinge glory.
Seeinge the whole world (I say) in these perillous and last
times, when iniquitie shall abound, and true faith scarce be
found, is drowned, ouerwhelmed, and in a manner, buried in
corruption, in Adultery, Whoredome, fornication, and in
all kinde of filthinesse and abomination: Let vs consider
what should cause vs true Christians to rowe agaynst the
streame, and to take a course contrary to the swaye of the
multitude, yea to the whole world. To recite all the causes
that should moue vs so to doo: neither memory nor leasure
will now serue, but these folowing bee the cheefest, and
may suffice and satisfie any godly, and vertuous
minde, seeinge they are so waightie, great,
and vrgent.

* The worde
(world) in
the Scriptures
hath diuerse
significatiōs :
among
which one is
that it signi-
fieth the
whole num-
ber of the
wicked: and
so is it here
taken.

Maioꝛ part,
pior.
The greater
number vngodly in all
ages.

E iii

Causa

14 Causes for the which Virginitie and Chastitie must be Practised

and put in bye of true Christians

1. Gods will
& commandes-
ment, and
our dutifull
obedience
thervnto,

He first cause, why we should be-
come virgins, is by the will of God, and
his commandment. For as much as
God hath commanded us to be chaste,
we may be sure that it is his will that
we should be so. And this is the first
cause, why we should be virgins and
chaste persons. And by the mention of this
cause we may discern him from unclean
natures. Of this cause it is written
in the first of Corinthians. This is the
will of God, even your holiness, that
ye abstayne from whoredome or fornication;
and that every one know how to possess
his vessel that is his body, in holiness and
honour. And in the new Testament
there is a plaine precepte and command-
ment of holiness and purity of life, given to all Gods
people, in these wordes or the like in effect: Be holy, as I am
holy, sayth the Lorde vnto his People. As some read:
For I am holy, and cannot abide an unholy and prophane
people.

2. The con-
tinuynge and
preservation
of the power
and ability
to prayer,
which is lost
by whordom
and filthines.

The seconde cause, is that we may continue in prayer,
which (as S. Augustine affirmeth) is to a faithfull per-
son praying. An invincible fortress and holde vnto god,
an acceptable sacrifice vnto the Angels that attend vpon
his prayers, a solace and comfort; and to the dwellers in
hell a whip and torment: which we can not doe,
if we pollute and defile our selues, with whoredome and
uncleannesse. For God beynge a pure and chaste mynde,
and spirit, will not beare the prayers of such, but both
abhorre and detest them. And therefore sayth the same
S. Augustine: That the barking of dogges, and the bello-
wing of Bease, and the grunting of swine, is moze ac-
ceptable

Why Christians must live chastely.

43

ceptable to God, then the invocation and praying of our
chastepersons of all sorts should, and ought to be so.

THyrdly, least wee lose the excellent giftes, that God
in mercie hath bestowed vpon vs: and that we may
receyue, and keepe the favour of God, the holy Ghost,
Faith, Repentance, Justification, and all other spiritual
giftes. And also to the ende wee may keepe our corporall
giftes, and eternall: as beuotie, strength, health, estima-
tion, good name and fame, and such like. For these good
giftes do they shortly lose, that willingly, and unwittingly
pollute and defile them selues with vnlawfull lustes, fil-
thinesse, and uncleannesse.

Fourthly, Because Virginitie and Chastitie of it selfe,
is a great and necessarie ornament of al other vertues
and giftes, which being once lost, and taken away, all o-
ther Ornamentes of wit, learning and vertue, are dis-
graced, and defaced. And therefore diuers learned men and
wise men, compare Virginitie and Chastitie vnto the head
and face in the body of man, for as the head and face be-
ing once cut of, the rest of the body is but a dead carke,
without any grace, comelinesse or decoracie: ignominious
and contemptible: so when Chastitie is once lost, all
other giftes and vertues in that deformed person, are
contemned and despised, and the person infamous and
worthy of no estimation.

Fifthly, least God punish the be in this world, or in the
next to come, that we may auoyde eternall, and
present plagues and punishments, wherewith the viola-
tors of Virginitie, and Chastitie, are oppressed, or at the
least shalbe one time defiled one time or another. For God
is inuictible; he is the chameleon but both alwayes
plagues and punishments, and uncleannesse, one
way or another, either here in this world, or in the eter-
nally: the which is most horrible. For this is an eternall
and不可磨灭的罪孽, that is let downe
Hebr. 12. wherewith God and Adulterers God will iudge.

3.
3. The recey-
ning of Gods
grace and fa-
uour, and of
all good gifts
that flowe
from thence.

4.
4. the fourth
cause why
we should
studie and en-
deavour to
keepe and re-
taine virginie
tie and chasti-
tie, to wit for
that it is the
ornament of
all other qua-
lities, and the
force, and
strength of
reputation.

5.
5 To auoyde
gods plagues
and punish-
ments.

That

1. Cor. 6.

Gal. 5.

Ephes 5.

Gen. 19.

Gen. 34.

Num. 25.

Judg. 20.

That is, will plague and punish. A figurative speech taken of an earthly Judge, whose office is to appoint what plague and punishments shalbe executed upon offenders, and guiltie condemned persons. Touching the eternal plagues of whores and whoremongers, the holy Apostle S. Paule doth preache with great severity. 1. Cor. 6. Bee not deceived, neither whores, whoremongers, nor Adulterers shall possesse the kingdome of God. And Gal 5 The workes of the Flesh are manifest: Adulterie, Whoredome, Vnchastnesse &c. They that do these things shall not possesse the kingdome of God. Eph. 5. No whore, whoremonger, nor vnchaste person, shall haue any heritage in the kingdome of Christe and of God. Let none leade you out of the way of the Lords, with bayne and filthy talks, for because of such things, the wrath, anger, indignation, and curse of God cometh upon the disobedient and stubborn breakers, and violaters, or transgressors of Gods law. And of the plagues and punishments of Whoredome, also of other kindes of pollution of the body, in this life, bothe publique and priuate, the whole Synagogue of the worlde doth preache. For many times for Whoredome, whole countries are destroyed: as the most fruitful and fertilest parte, sometime of the whole worlde (Sodom) with the townes and Cities adioyning: As the cite of Sichem, Gen. 34. As the most famous Citty in all Asia, yea, in all the worlde at that time, Troye and the countreys adioyning. And as the renowned Citty in Grece, Thebes, and infinite moe. Al whiche flourishing Citty, with the Countreys wherein they stode, were burnt & utterly destroyed for Whoredome and vnchastnesse. And many times, for this filthy sinne, whole hostes and Armies are killed and slayne: As thre and twentie thousande at once, of Gods owne people, by profession in the Wildernesse. Num. 25. As the whole Tribe of Benjamin, being so populous, puissant, and of so many thousandes. Judg. 20. The banishment also of Dan, 2. of Kings. 11. 15. And the captiuitie of Babilon were bitter budde,

Why christians should vse Temperance. 17

buddes of this cursed roote. And if wee marke, wee shall see from time to time, dayly examples befoze our eyes, of Gods horrible plagues agaynst Whoredome, and uncleannesse: Punishmentes passe, plagues, miseries, and calamities, euen thzough the houses of Princes, Noblemen, Gentlemen, Yeomen, and priuate persons, for this filthy sinne, because Gods rule remaineth vnremoueable: Euery soule that shall commit this abominations shall bee rooted out, from of the face of the earth, or as some translate it: The earth shall vomit and spue out euery one that shall do any of these abominations. Againe; Whoores, whooremongers, and adulterers, God will iudge and punish, and not them their selues only, but also many times their posteritie and offspzinge. For God doth commonly punish the vnlawfull lustes of Parentes by the infelicite, unhappines, calamities, miseries, and shame of their Childzen, God herein keepeth the Rule, set downe in the Booke of Wisedome: The .11. Verse. 16, 17. By what thinges one sinneth, by the same hee is punished. A plaine example of this Rule wee may see in the Tragedie of Kinge David, that for abusinge his seede, in pollutinge and defilinge his trustie seruaut Vrias his Wife, was by his owne seede Absolom his Sonne, thrust out of his Kingdome, his dearely beloued Spouses polluted and defiled in his owne Pallace befoze the Sonne, and the people brought to great calamitie, misery and distresse: yea hee him selfe put to great feare and danger of his life. And many times the Childzen for the secret sinnes of the Parentes are given ouer into a reprobate sence, so that they are not ashamed to playe the whores or whozemaisters euen openly. And therfoze if euer you hope to haue godly Childzen your selues, you must take heede you abuse not your seede, nor in any wise pollute the Well head of generation contrary to Gods Law.

Sixtly, that wee may retayne and keepe the light of true knowledge of God, and bee not punished with spiritual blindenesse,

Wis. 11. 16.
17.

6. The first
cause, of care-
full keepinge
of virginite.

and chastitie
is: the rety-
ning of Gods
spirit, the
fountaine of
all good, and
the retyning
of all good
giftes & gra-
ces, that
springe and
flow from
thence.

Rom. 7.

Ephc. 4.

Ose. 4.

Math. 5.

H:b. 12.

1. Cor. 6.

blindenesse, erringe and beeing deceaied in our opini-
ons, counsels and busines, in our actions, doinges
and affaires: for commonly they that are giuen to
lecherie and bodily luste, are stricken with the spirite
of blindenesse, amazednesse, drowynesse, gibbinesse,
and hardnes of harte, that like franticke and madde
Men or Women, beeing accursed of **G D D**, and cast
out of his fauour, they without shame or remorse of
conscience, doo, and committe such thinges as tende to
the destruction of them selues, and of other. Of this
punishmente of Whoredome and vncleanenesse, prea-
chet Saint Paule. Rom. 1. Because they gaue them selues
to filthy and abominable lust, God gaue them ouer into a
reprobate sence or minde. Ephc. 4. They are become straun-
gers to God, for the blindenesse of their harte, that haue
yeelded them selues to wantonnesse or fleshly lustes. Ose. 4.
Whoredome and wyne, take away vnderstanding: and wee
may see by daile experience, such as are possessed with
the spirite of fornication, to bee as blinde as Beetels
in thinges belonginge to their saluation. Wholesome
instructions to their mindes and soules (vntesse **G D D**
in mercye turne their hartes) is as pleasaunte and de-
lightful, as the bright Beames of the Sunne vnto a
bleare eyed person, they are so nooiled in the wicked
workes of darkenesse, that the woorkes, yea, and Chil-
dren of light, are hatefull and obious vnto them. On
the contrarpe parte Virginitie and Chastitie, amongst
other rewarde, obtayne a greater light of the holpe
Chosse, that both kinde in them a brighter knowledge
of **G D D**, of vertue and godlinesse, and that goerfneeth
the counsels, studies and laboures of their vocation, that
they become happie & prosperous, both vnto themselves
and others. Hither appertayneth the saying of Chzist.
Math. 5. Blessed are the cleane in hart, for they shal see God.
Aaine: Hebru. 12. Follow and practice holynesse and cha-
stie, without the which none shall see Grd. And 1. Cor. 6.
Of chaste persons it is saide; know you not that your hartes
are

are the Temples of the holyc Ghoste: who is the Autho^r,
giuer and continuer of all good and commendable giftes,
graces, and qualities whatsoeuer. Who woorketh
most effectually in Virgins and chaste persons, and aug-
menteth his gyftes and graces, in and towarde them.

An example hereof wee haue in Ioseph: Who by his vir-
ginitie or chastitie, refusinge his Mistresse filthy offer,
obtayned of God, encrease of all spirituall giftes, graces,
and commendable qualities, as appeareth by the first

Booke of the Byble, Genesis: Wherefore bee you all

well assured of this: that if by p^rophanation, and vnba-
lowinge of your bodyes, which are the Temples of the
Holy Ghoste, the giuer and p^reseruer of all good giftes
and qualities, you expell, d^rine from you or extinguishe
his operation in you, which is doone by whooredome,
and such like vncleanenesse, for the holy spirite of sanc-
tification will not abide in a p^rophane, unholy, and defi-
led Mansion.

*Wisdomc, 1

Then will all your good giftes and com-
mendable qualities dailye decrease, and deminish in
you; and you your selues w^are dailye woorse and
woorse, till you become plagues, and fierbyandes of
your house, Botches, infections, and corruptions of
such as you shall bee conuersaunte withall: and final-
ly, odious and hatefull both to G^od and all godly
persons, which G^od forbidde should euer come to
passe.

But on the other side, if by possesseinge your bodyes
in holynesse and honour, you carefully and earnestly
study, decentlie and comelie, and as much as in you
lyeth, woorthely to entertayne and keepe with you so
poble, excellent, and woorthy a G^ueste (Christes
Spirite I meane) Then will your giftes and com-
mendable qualities, daily increase in you, and you w^are
better and better, and so become profitable members
of Christes Church, oznamentes of the Common
wealth, and b^right lightes vnto other in this Wo^rlde,

and Cittizens of Heauen, yea fellow heyyes with Chyist and partners of his kingdome and glozy, in the world to come.

And therfoze disdain not to follo w wholesome & faithfull counsell, and in any wise beware of the knauish counsell and subtill sleights, of filthy lecherous villaines, that they shall giue oꝝ pꝛactice with you secretly oꝝ openly to the contrary, to your perpetuall shame, confusion and destruction, if you follow it, and do therafter. Beware of their poisoned Honye, foꝝ it will bee your bane if you taste of it, though it bee agreeable, and passing pleasaunt to coꝝrupt nature, fleshly fancy, lust and appetite.

Fistula dulce
canit volucres
dum decipit
auceps.

Impia sub
dulci melle,
venena latent

7

7. the seuenth
cause is, least
wee giue of-
fences vnto o-
thers, &c.

Seuenthly, wee must eschue unlawfull lustes, and keepe the vessell of our bodies in honour, sanctification, and holynesse, least wee defoꝝme, and bewray with offences our holy pꝛofession of Chyistianitie, & doctrine of Chyiste, and the Church the house of God, wherin wee liue, as Dauid by his vnbridled carnall lust gaue an occasion to the Countreyes adioyninge to speake euill of Gods religion which hee did pꝛofesse.

8.

8. The eight
cause, why
we should
keepe whole
and vnbroke
the band of
our common
societie and
fellowship
with god,
which is chas-
tite, ho-
linesse, and
purenesse of
body and
minde, that is
least thereby
wee procure

Eightly, least wee heape by publike plagues oꝝ punishments, and procure the destruction and vtter subuer- sion of our Countrey: foꝝ vntamed fleshly lustes are the pꝛocuringe causes of burninge of Citties, and vtter destruction of Countreyes, as appeareth in diuerse pla- ces of the Byble, where the wantonnesse, nicenesse, and whooredome of the Women of Hierusalem is alleaged foꝝ a cause of the burninge and vtter defaminge of that goodly, famous, pecceresse, and glozious Temple, builde by kinge Solomon, of the ransackinge, spoylinge, and vtter subuerting of Gods owne Cittie and whole Lande, and of the leadinge of all his people into captiuitie; bon- dage and slavery, and the lechery, wanderinge lust and concupiscence of Paris, and Helene, brought to ruine and vtter decay, the whole Kingdome of Troye, and caused

Priamus

Causes to flie Fornication.

Priamus the Kinge therof to bee slayne in his owne Pal-
laice, after hee had seene his cheefe regall Cittie burned,
and all his people put to the Swoorde, yea and his owne
Chilozen also, and that befoze his face most miserably
and lamentably, and all the whoredome oz adultery of
one Quean. Wherin as in a Glasse you may plainly
see how pernicious and detestable whoredome and adul-
tery bee.

the destructiō
and utter sub-
uersion of
our countrey
and common
weakth wher
in we liue.

Ninethly: The nature oz condition of true, liuely, and
iustifying faith, whose vnseperable companion the
pure and chaste feare of the Lorde, alwaies is, the which
can not bee without this excellent vertue, Chastitie. For
whosoever feareth to displease the most holy and chaste
God, must of necessitie indeuour to liue holily and chastyly
knowing that (otherwise) he oz she shall prouoke his high
displeasure and neuer see him, for hee hath giuen foorth
this speciall commandement and degree, by his select
and chosen Ambassadour: Heb. 12. 14. Follow diligent-
ly holynes, without the which none shall see the Lorde: But
fornication, and all vncleanenesse, or couetousnesse, let it not
be once named among you, as it becometh Saints, Ephe. 5. 3.

9.
9 The nature
or condition
of true faith,
which hath
alwayes
sanctification
the fruite of
election, or
her vnsepara-
ble cōpanion
Heb. 12.
Ephe. 5.
10.

Tenthly: our vocation, for wee are called to holynesse
and purenesse of life, the cheefe parte wherof is cha-
stitie, and the possessing of our vessels in honour according
to the worde of God.

10. Our voca-
tion.

Eleventhly, Chastitie it selfe is of it selfe an amiable
and louely vertue as beeing very good and beautifull,
and such a one as by its owne godnesse, brightnes, and
excellentes may iustly allure vs to the loue therof, to
whom the saying of Plato by Tullie alleaged in the be-
ginning of his offices may iustly be applied; chastitie is of
such an excellling beauty, as if shee might bee scene with
mortall eyes the whole world would be in loue with her.

11. The glia-
stering beaue-
ty of this rare
vertue.

* Protopos-
p. 12.

12. The
forme of
Christian
Prayer.

Twelfthly, the Forme of Prayer, which Chryste our
spawler hath prescribed vnto vs Christians: wherby

13
 13. the imitas
 cio of Christ,
 and confor-
 mation of
 our selues
 vnto him, by
 imitating his
 moral vertues
 as neare as
 wee can.

The loue and
 feare of God
 are not onely
 the foundaci-
 ons, but also
 the stayes and
 fences of all
 godlinesse,
 vertue and
 honestie.

1. To obey
 Gods com-
 mandement

We are commaunded to desire. The wil of God to be done in Earth as it is in Heauen. Now sayng the Angels of God are most temperat & chaste, wee desire to be conformed and made like vnto them in temperance & chastitie.

LASTly, the example of Christe, of whom wee are called Christians. To whom to be conformed is the chiefest good of Christians, & theyr perfect felicitie, in this worlde Inchoate, & in the other Consummate. Wherefore when Christe (of whom euery action is our instruction) was most temperate and chaste. It becometh vs doubtlesse, if wee will bee his Schollers and Disciples, to follow and imitate his temperance, chastitie, and moderation, in affections, attempts and actions, what soeuer.

Many other causes there be, but these may suffice, to such as haue the loue and feare of God in their hartes, which wee ought dayly to pray for, by harte and faithfull inuocation. For if the Diuel, through our owne security, carelesnesse, or negligence, can by any sleight pull the loue and feare of God out of our hartes, and place in their steede and roome, the loue of fleshy pleasures and vauentie: there is no cause, reason, or perswasion, will bee any thyng abyable, to stay the fluddes of vice and iniquitie the bankes and stayes of the loue and feare of God once thence removed.

Here ensueth the thyrde parte of

this present discourse.

CAUSES which ought to exhort vs to Temperance, Abstinence, and Sobriety, whereby Virginity and chastitie is maintained, as they are both driuen away by distemperance, gluttonie, drunkennesse, and excesse in Diet and Apparell, and other abuses of the good giftes of God.

The first mooue cause, to Temperance, Abstinence and sobriety.

THE first cause, why we Christians should vse Temperance, Abstinence, and Sobriety, or moderate vse of gods creatures, is the commaundement of God, that seuerely commaundeth this vertue

Why christians should use Temperance. 23

vertue, and forbiddeth the contrarie vices, as Luke. 21. Be ware least your harts be ouercharged with excesse in meates and drinkes. Ephe. 5. Be not drunken with wine, wherein is riot, excesse and luxurie: As some expound it, deprivation of saluation and vtter destruction.

Luke. 21.

The second cause.

SEcondly, we must be temperate, least true inuocation of God, or fervent prayer, which is the onely meane whereby we obteyne strength and power from aboue, to stande agaynst all our spirituall enemies, be lettred & hindered. The which cannot be done in such sorte as it ought to be done, of such as vse excesse in diet: And therfore saith S. Peter. Be sober and watche vnto prayer, whereby he signifieth vnto vs, that without faminge and subduynge of our fleshly appetites by abstinence, watching, labour, meditation, & such godly exercises: we are as vnapt for prayer as a Cow is for a saddle, or a Sow for a cage. And therfore one being demaunded, where vertue and godlines dwelt: wisely and truly answered: The next doore to Temperance or Sobrietie: meanyng that without Temperance, it is impossible to continue in vertue and godlinesse.

2. To continue prayer the meane of supplye of all our wantes.

The thyrd cause, why Abstinence, and

Sobrietie must be used

THirdly, we must be temperate, least the exercises of other vertues be lettred and hindered by the bondage of intemperance, where pleasure, riot, & exte are betwixt way, there is no place left for true wisdom, Justice, modestie, virginittie, chastitie, and the other vertues. For as gluttonie, drunkenness, pleasure, & deliciousnes, are the fountaynes & wellsprings of all euill & mischief: So are they lettred & hinderances of all goodnes, vertue & godlines.

3. That vertue may be plantid in vs which will take no roote in a riotous soyle.

The fourth cause.

Impedimenta virtutum.

Fourchly, that we may escape the euerlasting plagues & punishments that God hath prepared for impenitent drunkards, surfeetters & belly gods, as y^e Apostle declareth. 1 Cor. 6. Be not deceived: neither whores, whoremongers, nor drunkards: shal possesse the kingdome of God.

4. To escape Hell fier.

The

The fifth Cause.

5. Least wee
should abuse
gods creatu-
res, treated to
gods glory &
the profit of
the godly.
Math. 14.
Mar. 6.
Luke 9.

Fifthly, wee must be Temperate, and vse Abstinence and Sobrietie, lest wee abuse the Creatures of God, contrarie to his commandement: Gather vp the fragments, least any thynge be lost. Math. 14. Mar. 6. Luk. 9. Which is our matter. Christes precepte of Parsimonie and religious vse of thynges. And includeth a prohibition of the abuse of all gods Creatures.

6. To main-
teine and co-
tinue the
health, stren-
gth, vigor, and
good states of
our bodies.

The sixth cause, of Abstinence and Sobrietie,

Sixthly, wee must vse Temperance, and Sobrietie, Abstinence and Continence, lest we hurt, decay, and destroy our owne bodies. For Lecherous persons, gluttons, and drunkardes, thinne agaynst their owne bodies, that is: they do afflict, bere, trouble, torment and greue their bodies, by overtemperatinge the constitution, by good and by ill use thereof, by over charging the same with meates and drinckes, by decaying the health thereof, and by p[er]secuting and fetchinge, through distemperance manie sicknesses and diseases. And do contumeliously, and spitefully, abuse their bodies, and do let and hinder them, and keepe them from beinge the Temples of the Holy Ghost, and instruments of diuine actions, that is: of vertue and godlynesse, which as before is declared, cannot bee brought of them, which like swyne wallow in the mire puddle of Gluttonie, Lecherie, and Lutch like byces.

And therefore, as they that kill and murder themselves are greater sinners, then they that kill another: so are Lecherous persons, Whores, Whoremongers, Adulterers, and Bellygods, greater offenders then others, because they defile, pollute, and destroy their owne bodies which should be the Temples, and dwelling places of God. And therefore, counte not fleshy pleasures, bodily lust, and exceste in diet, small fautes that bring vnto vs such great mischiefes, miserie, woe, and calamitie.

The

The fourth parte, of this Dilcours, 25
which intreateth of the causes that
procure whooredome and vncleanenesse.

BEcause (as wisedome teacheth, and experience proueth,) that person which will auoyde any daunger or mischiefe, must also eschue the causes therof: It is expedient for youth to know the causes of Whooredome, Adultery, and all kind of filthinesse and vncleanenesse, to the end and purpose, that they may auoyd the same causes, with all diligence and wary carefulnesse, least the pernicious effectes doo consequently follow, to their vtter yndooinge: the cheefe causes are these that follow.

4.



THe first, and principall cause, is the general corruption of our nature, which wee draw from Adam our first Parent, by meanes of his transgression, and falling from God, the which is (as it were) the wellspring & roote of all euill, from whence whooredome & all other sinnes do spring and flow. The Apostle S. Paule. Rom. 7. where hee complaineth of this welheade of mischæse, calleth it sinne dwelling in our flesh, which is our crooked nature prone and inclined to all naughtines, the which hee well calleth sinne, both because it is an enemy, and contrary to the law of God: And also because it is the roote of all other sinnes whatsoever. This is the originall corruption and filthinesse of our harte, from whence procede signes, gestures, woordes and woorkes, that vtter and shew our inwarde vncleanenesse. This inwarde corruption felt the Prophet Dauid, when, being admonished of his sinnes, hee cried out vnto the Lord & sayd: A cleane hart create within mee O God, & a right spirit renew in my inward partes. Psalm. 51. Where hee desireth a clean harte to be made within him, he doth manifestly confesse y his harte is polluted, and that his former sinnes did procure of an vncleane harte. All the godly doo daily pray to be cleansed

1. Originall
sin or our na-
tural pronen-
nes and readi-
nesse to sinne
and vice.

Psalm. 51.

26 Causes of whoredome and Impuritie.

The difference
betweene the
godly and
ungodly.

cleansed from this impuritie of harte, and doe watch the same as diligently as they can, and studie to suppress it, and keepe it vnder, that it breake not out into wicked wordes and woordes: whereas the wicked and vngodly stir it vp, and studie to put it in execution or action. And this is the difference betweene them both. The one studieth to bryde their lustes, and the other to fulfill them. And therfore if you wil be of the number of the godly and partakers of the rewarde prepared for them, and auoyde the punishments made ready for the wicked, you must study daily to bryde your fleshy lustes, and fight continually against your owne corrupt nature.

2. Idlenesse,
tendernes &
crooyding of
honest labour

There bee other secundary causes, whereby this euill that lyeth hid in the harte is fostered, fed, and stirred vp, as idlenesse, and eschuing of honest labour, tendernes, and delicatenesse. An ydle and full belly commonly as it were, someth out all vnlawfull lustes: we see daily examples hereof beefore our eyes, which I now omit for breuity, and for that hereafter moze shalbe therof spoken in that parte of this Discourse which intreateth of the remedies of sensuall lust.

3. Hearing see-
ing, touching
dauncinge, &
reading baw-
dy bookes or
Ballades,

This corruption, this pronenes, and readines of our nature to filthines and vncleanenesse, is stirred vp also, by hearing, by seeing, by touching, by dauncing, and by readinge of wanton and bawdy Bookes, or Ballades. The strongest popson of this infection is drawn in at the eyes. And therfore it is said in the booke of Wisdome: What is created more wicked then the eye? And therfore, they that studie to liue a pure and chaste life, must moderate and refraine their eyes, that they wander not too much abroad, nor passe the bands of modestie. And therfore, this sentence is oft repeated in the Scripture by the godly: I haue made a couenant with mine eyes, that they behold not vanitie. It is also stirred vp by hearing, and therfore, youth when they heare bawdy persons (who are the Devils bellows to kinde the fier of wanton lust in the hearers,

Causes of whoredome and impuritie. 27

heareers, vnles they bee assisted by Gods speciall grace) blow out their filthinesse, by ribaldous talke o: Songs, they must stop the eares of their minde, least they heare that by day, which they can scarce put out of their minde by night. Great danger cometh also by touching, and therfore it must be auoyded of such as stude to p:serue their Virginitie and Chastitie.

Occasion also is a great cause hereof, whither it bee by dwelling togeather in one house, o: by being long togeather alone without company, and therfore is to be shunned, of all those that haue a care to liue honestly.

4. occasion & oportunitie.

Fifthly, the continuing and cherishinge of foule & filthy thoughtes and cogitations, for such a thought o: cogitation, if it be suffered to tarry any space, it moueth the affection, o: the desiring parte of our soule o: minde. The affection if it bee not forthwith repressed and kept vnder, it is inflamed and set on fier, then the affection being inflamed and set on fier, compelleth the will to consente: and after foloweth the shamefull deede. The filthy fact oft committed (is turned) as it were into Nature, so that then it will bee a harde matter to keepe backe, but the partie diseased, is commonly without Goddes speciall grace, euen as it were compelled to fall, contrary to the counsell of the minde, contrary to conscience and reason: As appeareth in the hystorie of the filthy Quean Medea, (though comen of great parentage) whose desperate complaint was thus: I see the thinges that are better, and I allow wel of them, and yet I follow the thinges that are worst: which is al one in effect, as if she should haue sayd. I know and see the way to felicitie, and yet I runne headlynge into miserie. And therfore, let them that be wise, resist the beginning of this disease, befoze it grow intenable. And as sone as the Diuell, the flesh, o: their stone lust, o: the wo:ld by lewde examples, shall put into their myndes, any wanton and filthy thought, o: cogitation, let them forthwith without any delay, expell the same by thinking

5. The cherishinge of wanton thoughtes.

of some good and vertuous matter, by Praying, by Rea-
dyng the sacred Scriptures, and meditating thereon, or
of some other godly and vertuous booke: by Tempe-
rance, Sobrietie, honest labour, or some other of the ex-
ercises hereafter in this present Treatise mentioned.

6. The nurs-
ing therof
by forbidden
vices.

THe sixt cause of this maladie is the fosterynge and no-
rishing of our naturall lust, by Gluttonie, Surfeting,
excesse of stronge and hotte drinckes, banquettinges out of
due season, wanton or ouergay apparell, vncomely ge-
stures and futch like instruments of Lust, and ceremo-
nies of Venus's service: and therefore all carefully to
be aboyded of the professors of Vertue and Honestie.

7. Yl compa-
ny or wicked
societie.

THe seventh cause, of this lothely disease of the Soule,
is the keeping, haunting, and frequenting of wanton
ungodly company. Which danger in this corrupt age is
easily incurred of youth, for lacke of ripe & sounde iudge-
ment. For as Pithagoras was wont to say: Commonly
in a multitude, the flocke of the wicked is most, and the
number of the godly least: And as a learned man of our
countrey of late wrote: Where there is one man in these
our daies incouraged by the rewardes of Vertue to forth-
out the secretes of wisdom: There are many whiche no
doubt allured by the smyling looks of Vanitie, do spende
their whole time in contemplation and practise of folly.
Hereof cometh Sloth, the nource of Pride, the
chiefe autho: of Venurie, and Filthy lust, the mother of
all mischiefes. And a litle after there be some, I feare
to manie, that know not what Goodnesse meanes, nei-
ther will they come where Honestie dwelleth, Ambiz-
sion, is they: hauntinghouse, Uncleanesse, they: be-
light, Quarrelling, they: exercise, Disdayne, their com-
panion, and Blasphemous swearing, their comon talke.
This dangerous goale to Perdition, of all the godly and
vertuous, must as carefully be shunned as the Mariners
do the Syrtes, Scilla and Caribdis (most dangerous places
in

in the Sea, and full of deadly perill) for feare of shippes
wacke and losse of all, they Shippe, Goodes, Bodies,
and Lues.

THe eyght cause, of this reprochfull vice in some per-
sons, is hope of scapyng unpunished, and of hydyng
and concealyng the same. But sutch, neither know God
nor themselves: for if they did, they woulde beleue and
bee fully perswaded that God cannot abide Iniquitie, but
is a seuerer Judge and punisher therof in the impenitent,
either in this worlde, or in the worlde to come. And that
they that are not punished therfore in this worlde, haue
a greater testimonie of Goddes eternall iudgements, a-
gaynst them in an other worlde. And that God is the
searcher, knower and iudger of the harte, and therfore
that no secretes can bee hidde from him. And that the
Creatoꝝ of all is moze to be feared, then all creatures.
And consequently, that there is no dalyng with God,
and that though they can bleare the eyes of men, yet that
God can neuer be deceaued, nor mocked withall. But
seeth an Hypocrite, where soeuer he bee, and will pull of
his Maske and defeat him, one time or an other, either in
this worlde or in the worlde to come.

8 Hope of
impunitie &
concealement.

Cicero.
Honestas boni
viris non
occulta per-
tinet.

The Heathen
that knew
neither God
nor them-
selues aright.
But (as S. Paul
declareth

Rom. 1.) be-
came vaine in
their imagi-
nations, and
whose foolish
hart was
full of darkes-
nesse, yet saw
this.

THe ninth cause of this mischief, is the slothyng and
omittynge of Prayer, the neglect or contempt of Gods
woꝝd, yeelding to slouthfulnesse & idlenesse, by declining
honest labours, and the lacke of vsing and practising of o-
ther remedies, appoynted by y learned & godly: yea, com-
maunded by God himselfe in his sacred woꝝde: for the
cure and healyng of this spirituall maladie, the chiefe
whereof here after are remembꝛed. Many moe causes of
this mischief or deadly disease of the minde or soule there
be, which to recite would be too longe. But these are the
chief. And if (by Gods grace) we abyde these causes, we
shall also abyde this mischief and maladie it self. For to
abyde the causes: is to auoyde the effects y come therof.

9. Omission
of prayer, and
the other re-
medies for
this inward
disease.

30 The fifth parte of this Discourse,
which entreateth of the greuousnes,
 haynousnes, and enormitie of whoredome
and Adultery.

2. Tim. 3.

FORasmuch, as in these last daies and perrilous times, fore-
 shewed by the spirite of God, wherein (for the most part)
 men and women be disobedient, vnholly, intemperate, des-
 pisers of them which are good, headie, highe minded, louers
 of pleasure more then louers of God, or louinge pleasure
 more then God, hauing a shew of godlines, but denying the
 force and power therof. 2. Tim. 3. This detestable and pesti-
 lent peruersitie is growen into a custome, that the more
 whoredome and vncleanenesse doo abound, the more secure
 and carelesse men and women offend, so that whoredome &
 adultery among wicked worldlings, faithles persons, is coun-
 ted almost no sinne, but daliance & pastime, though in very
 deede, none is able sufficiently to consider the haynousnes
 therof. The faulte wherof, in the terrible day of iudgement
 shalbe layd on their neckes, which by the authoritie of their
 power, might and ought to remedy this mischeefe that daily
 groweth. It is a thinge therefore worth the labour, for their
 sake at the least that haue not cast away all the feare of God,
 breefely to set downe how greuous and mischeeuous, how
 full of mischeefe, miserie, and calamitie, this sinne or vice is,
 and what plagues and punishmentes follow the same.

It resisteth
 Gods will &
 carieth with
 it a manifest
 contempt of
 Gods com-
 mandement.



Let, let that person that feareth God,
 thinke of the common and generall grie-
 uousnesse of sinne, or contrarying of gods
 will revealed, which is, that it doth not
 onely resist the will of God, but hath with
 it a manifest contempt of Gods commaun-
 dements, which despising of gods precepts, how horrible
 a thing it is, no hart is able to conceive, much
 lesse tongue to utter, or penne to write. A godly man
 will not do any thing that shoulde displease God, although
 hee were not forbidden the same by any expresse com-
 mandement

The haynonsnesse of Whoredome. 38

maundemente, how much more then ought wee to take
 heede that wee committe not any thing contrary to the
 manifest * commaundements of Gods Maieſtie: It eaſily
 appeareth how great the contempt of Gods authoritie
 muſt bee, when wittingly and willingly wee treade his
 commaundements vnder foote: If you ſhould diſobey but
 your Mothers commaundement, you ſhould (if it were in
 a godly and reaſonable matter) bee counted but ſo: the
 ſtubberne wilful Girles: and (peraduenture ſhe) would thus ſharply
 ſo vſe the matter that you ſhould repente if every vaine I wrote, to
 of your hartes. But if you ſhould diſobey the Queenes this end & pur-
 Highneſſe, the Prince or cheefe Magiſtrate of the Coun- poſe, that I
 trey, or Realme, why: it were death: and thinks you that might (by
 you ſhall long vnchecked diſobey God, the Lord of Lords, Gods grace)
 and Kinge of Kinges, that is able to rente the earth and ſo deeply
 ſinke you downe to Hell quicke and alive, as hee did imprint the
 Coré, Dathan, and Abiron: Num. 16. with all their diſo- feare of God
 bediente company: do you thinke (I ſay) that you ſhall and the ha-
 diſobey this almighty God, and wittingly, and willingly ried of this
 treade his ſacred lawe vnder your ſeete, & that (ſcotfree) filthie vice
 without any plague or puniſhment: No, no, neuer think into my dere-
 it, though you ſtand now in ſuch wealth, proſperitie, and cofious minds:
 ſecuritie, that you thinke it impoſſible to decay, and to that no ſpöge
 come to aduerſitie: yet God is able (and wil if you anger of concupie-
 him) to turne all bp ſide downe, hee can take away your ſcience nor any
 good Mother in his diſpleaſure, and ſend you ſuch tutors ragges of
 and gouernours as you deſerue, (if you willingly of wicked ex-
 deliberate purpoſe diſobeye your bounteous heavenly ample or
 Father, that hath done ſo great thinges for you) that lewd compa-
 is ſuch as will vſe you hardly, roughly, and (peraduen- ny, might at
 ture) in ſuch ſorte as Weyſauntes and ſlaues are vſed. any time
 Wea, & (perchaunce) marrie you to ſome waiward, crab- wipe cut or
 bed churles, or to ſome deformed lothly perſons, or to ſuch rub away the
 like. This can god do to diſpleaſe you, if you ſhould ſtudy ſame, out of
 to diſpleaſe him, as whoozes, and whozemongers and the new Ta-
 ther wilfull violators of his ſacred lawes doo, or els hee bles of their
 ſan ſende you ſuch a Stepfather that ſhall keepe your tender mindes
 Mother. and hartes, as
 I hope it nee-
 ner did nor.
 ſhall.

* Forewar-
ned, halfe
armed.

b This is not
spoke in con-
tempt or repre-
hension of any
vertuous or
godly Souldi-
ers whō this
Author know-
eth to bee
right profita-
ble & very ne-
cessary mem-
bers, defences
& ornamentes
of the cōmon
wealth, and
whō heere-
uereneth
with all his
hart: but for
the admoni-
tion & amēd-
ment of such
base courages
as yeeld them
selues cap-
riues to filthy
lust, contrarie
to the nature
and property
of true fortis-
tude, and to
the valiaunt
courage of a

right Souldier, and of such as like beastes prefer beastly pleasure before the flying fame of
a worthie warriour, & for to awake the carelesse out of the deepe sleepe of securitie.
Thus hath god in his iust iudgements & vnsearchable waies delt of late with some of our
Neighbour, and that which lighteth on one, may fall on an other, if God in mercie auert
it not, which ought to awake vs out of our drowisie sleepe of carnall securitie, & to cause
vs to loke about vs, & admonished to learne and studie by due obedience to retaine gods
faour, howsoeuer otherwise wee fare in this worlde.

Another so shorthe that shee shall not bee able so to prefer
you as shee now intendeth. Hee is able (if with whoore-
dome, filthines or other wise you prouoke him to displea-
sure) to whistle for thēues, that shall cut your throates
in your beddes, and so by sodaine death without repen-
taunce to sende you packing to the Diuell, whose seruice
you preferred (if as God defend you shoulde fall to such
wickednes) befoze his: for whores and whoremongers
as longe as they continue in their filthy minde and pur-
pose, are not the seruantes of God, but the bondslaves
of Sathan. Hee is able (if his furie be once kindled) to
sende the destroyer, and that swiftly like a whirle winde
to set on fier the faire houses that you now dwell in, in
revenge of the wickednes, wrought in the corners therof, if
(as God forbid) you shoulde giue your selues to such im-
pietie and wickednesse, as is whooredome, adulterie, and
such like vices, as I haue better hope of you. * But you
had neede to beware of it betimes, for the Diuell hath
his Childzen, his Pysants, rascals and slaves in corners
prinly to allure you to it: If it may be, I meane to com-
mit folly and abomination in corners: which if you do,
you maye prouoke God in wrath, to giue awaye all the
Lande wherof your Marriage money shoulde be made, to
your enemies: yea, and your faire and beautifull bodie
(if as God forbid you shoulde abuse them) can hee also giue
into the hands of your enemies, to be subiect to the filthy
and beastly lustes of vile slavish rascal pysants, to fowle
deformed stinkinge, weather beaten, warpe faced Soul-
diers. b And afterwarde when beautie is faded, to bee
thrust into some Kitchin or scullery to wash dishes, or in-
to some Dongehill bare footed and bare legged to fill the

Donge

Donge Pot, or to some such like villainous dangerie, to dishonour the bodies that dishonoured him. For, as God hath promised to glorifie them that glorifie him, so hath hee likewise promised to despise, bring to shame and confound them that dispise and contempne him. But why begin I to measure the Sea, and to include it in a Cockle shell? Or why go I about to reckon the meanes how the infinite and incomprehensible God can punish the willfull contemptners of his will, pleasure, and commaundementes: seeing hee hath infinite thousandes of waies and meanes to punish the disobedient, that wee neuer thinke of, till wee see it come to passe before our eyes.

And as hee hath such meanes to punish you, if of set purpose you offend: so hath hee the like, or some farre more greivous and sharper for such vile varlets, and clauische rascals that doo or shall entise you to lewdnesse.

Wherefore, let the love and feare of God bee alwaies before our eyes, to restraine and withholde vs Christians from euill, and to keepe and preserue vs in his * fauour and fatherly affection towards vs, from whence all prosperitie, good successe and felicitie flowe, as from a Springe or Fountaine: as all aduersitie, yll hap and miserie both from his wrath and displeasure, which is chiefly procured through abuse of our bodies by these heynous sinnes of Whoredome, Adultery, and such like.

1. The fauour of god: the fountaine of prosperitie & felicitie.

2. The displeasure of god is the wellspring of all wo and wretchednes, of all miserie and infelicity

SEcondly, Let vs remomber that this precept: Thou shalt not commit Adultery, which includeth an affirmative commaundement, and is, as much as to say: thou shalt liue chastely & holily, is a precept that hath respect to the couenaunt that God hath made with his people, which couenaunt is expessed. Gen. 17. I will be the God of thee and of thy seede or posteritie: (sayth God to Abraham, the father of the faithfull) and thou shalt walke before me, and be * holy and perfect. So that if we sinne against our holinesse and sanctification, by whoredome and uncleanenesse, wee breake couenaunt with God, and cease

2. It breaketh the league & couenant betwene God and vs.

* All goddes people aspire to holinesse and perfecti

to

34 The greatnes of this sinne, drawen

to be his people and confederates, and become the filthie bondslaues of Satan: which, how detestable a thyng it is, god geue vs grace to see, and thoroughly to consider, that like Esawes we sell not our heauenly enheritance for a messe of Pottage of shorte and filthie pleasure.

3. The greatnesse and odiousnesse of

this sinne drawen from these circumstances, that is from, first the person,

2. the Cause,

3. the Time,

4. the place,

3. The greuousnesse and haynousnesse of this sinne gathered of circumstances.

THirdly, the hatefulnes and detestableness of this filthie sinne is to be considered by the circumstances therof, wherof these chiefly are to be wayed & pondered: to wit.

1. The Person.

3. The Time,

2. The Cause.

4. The Place.

Which if you applie it to your selues, wilbe thus, or the like in effect.

1. The circumstance of person applied to you.

1. From the person.

IF any of you (which God forbid) should stayne and defile your selues with whoredom, it would be much more shame for you, being Gentlewomen, which should excell and shine before the common sorte in Vertue and godlinesse, like the sunne amongst other celestiall bodies, planets and starres: or at the least, like the mone and day starre, amonge obscure starres of the firmament. More shame (I say) would it be for you, that so should excel, then it would be, for one of obscure and base birthe, of whom no such excellencie is looked for.

You must in any wise be ware and take great heed, lest they take & drinke deadly poyson, effected by any, (but especially by such as are far to base for them) in

Agayne, if any of you should stayne or blemish your selues with any of the meane, base, or raskall sorte, or entangle your selues, with any of obscure and base birth, or with such as were not able to mainteine your state & degree, vnwares, or contrarie to the good will of your good mother, and such your frendes, as intend your preferment, good, and aduancement: your worldly shame would be the greater, that would so farre beneath your degree abase and disgrace your selues, and shew your selues so disobedient, unkinde and vnthankfull, to so lounges a mother, and to so carefull, prouident, & faithfull frendes.

Againe,

from the circumstance of person.

35

Agayne, it is moze shame for a woman to commit this vice, then for a man. For y^e chief, and almost only vertue, that aboue all thinges is required in a woman, is Virginitie and Chastitie, which beyng once lost, her credite is crackte, especially amonge the wise and godly.

golden cup
of flatterie,
pretended
loue or ser-
uice.

Agayne, if you beyng fayre and bewtifull, should commit sutch filthinesse, it would bee moze shame for you, then if some fowle slut should doo the same: For bewtie and comelinesse of person in an whoze or harlot, brauely apparelled, is like a ryng of golde in a swynes snowte. And a filthie beastly minde, whozish or knauish * qualities, in a bewtifull or comely person, finely or trimly arrayed, is (with reuerence be it spoken) like stinkyng oze dure in a golden bore, beset withall kinde of pzeious stones, and costly oznamentes.

A foule
minde in a
fayre body,
what it is
* Beare with
my playnesse
gentle reader:
for vice, to
youth should
be set out in
its blacke and
rough colours
to breede con-
tempt and
hatred therof
within their
tender brests,
and least they
should be de-
ceaued with
shaddowes
and subtil
shewes, as
fore is

Agayne, moze shame would it bee for you to lose your Virginitie forthwith, without any stryunge with your lust and concupiscence, then if you should tarrie a dosen yeres, looking for a good husband, and then slide, beinge ouercome with many assaultes and temptations, though that too, would be excedyng shamefull, & a perpetual blot, stayne, and blemish to your house, stocke and progenie. But of two evils and mischiefs, the first is farre greater, and moze detestable, and therefore a wonderfull shame would it be, to make shipwacke even at the first setting out, or to fall in the beginnyng of our course, and like a rotte Apple to drop of the tree greene befoze it be ful ripe.

touchd

Againe, if you y^e haue bene so godly instructed of your Mother in Chyristes true religion, & haue heard so many good Sermons and Lectures, should now end in the flesh, where you began in y^e spirit, your shame & confusio would be twofold exceeding, wonderful, & far greater then if some ignorant asses should commit the like folly and impietie.

This circumstance of person, is very ample and large, & extendes to all degrees & callings, & therfoze euery person may fro thece take somewhat to withdrau himself fro pernicious pleasure, As for further exāple, if y^e be learned

4

¶ ii

consider

Youth.

Esca maloru
voluptas.
Sensualitie or
voluptuous-
nes is the di-
uels bayted
hooke, wher
with he cat-
cheth soules
as fishers do
fish with an
hooke plea-
santly bayted

consider that thy minde is so much the moze excellent
and liker vnto God, & therfoze the moze vnwozthy such a
foyle, such a filthie spot, staine, and perpetuall blemishe.

If thou bee a young body, haue an eye to the end befoze
thou begin vnadvisedly to deuoure and swallow downe
the Diuels hooke, bayted with dyze and deadly pleasure.
Take heede what thou doost, and beware that thou doe
not rashly beray and spoyle the flower of thy youth, that
will neuer spryng againe, least thou loose and consume
thy golden time and best yeares in a most filthye and ab-
hominable vice, which flie away most swiftly, but returne
neuer, and which God in mercie hath lent thee to worke
out thy saluation with feare and tremblinge, and not
thy destruction and damnation, stubberly & desperatly.
Take heede (I say) least in this youthfull age for lacke
of knowledge, experience, and good aduise ment, thou
commit the thing that will mollest and bere thee all thy
life longe, the greuous remembraunce of the shamefull
crime alwaies knawing thy conscience, and those deadly
stinges still to tormentinge thee, which filthie Pleasure at
her departure, will leaue in thy minde.

Age.

If thou bee olde, wishe that thou haddest other folkes
eyes a while, that thou mightest see how vncumly fleshy
pleasure is for thee, the which euen in young folkes is la-
mentable, and with secrete punishmentes to bee restray-
ned, but in an olde dotinge foole, bee it man or woman,
is prodigious, and euen to the followers of sensuall lust,
ridiculous and scoznesfull: for among all monsters, there
is none moze monstrous then an olde Leachour. ¶
Witles waltham, ¶ doting dolte, and to much forgetting
thy selfe. At the least, take a Glasse in thy hand and be-
hold thy hoare haires, beue well thy forehead plowed
with wzincles, as with furronghes, and thy face mozte
like to a dead carkas, and now beeing at the pits bynke,
take other thinges in hand moze fitte for thy yeares. At
the least do thou, by the admonishment, or rather en-
forcement of yeares, that which it had becomen thee to
haue

haue doone, by the perswasion of reason. If God and his woorde can with thee nothinge preuaile, Pleasure her selfe hath thrust thee away, saying neither am I seemely for thee, nor thou fit for mee. Thou hast played enough, thou hast eaten enough, thou hast dronke enough, thou hast dallied enough: it is time for thee now to bee packed kinge, hence with thee, why dost thou as yet graspe and holde fast the fleeting delights of this transitory life, seeinge this life it selfe hath forsaken thee? and so of the persons of all other degrees, and severall callinges, for to prosecute all, were endlesse. This much for example sake.

Secondely, from the Cause.

A Gayne, if no cause should moue you to this vice, but prosperitie, ease, and your owne beastly appetite (as there can bee no other cause in you) then would your offence bee greater, then the crime of common strumpets that are driuen therto by pouertie and penurie. The which, how shamefull and reprochfull it would bee, witte and discretion with riper yeares will tell you.

2. From the cause.

The greuousnesse of this opprobrious offence, drawen from the circumstance, time.

Moreover, if in the time of such great light of the Gospell, that through Gods merciful providence shineth vpon you, you should commit this abominable worke of darkenesse, it would encrease the punishment of your sinnes wonderfully. If in this dreadfull time, wherein appeare manifest signes and tokens of Gods wrath and indignation against vs for our sinnes: as blazing Stars, Monsters, terrible lightes in the Aire, supernaturall Earthquakes, and such like prodigious wonders, you should be so carelesse and so full of contempt of his dreadfull Maiestie, that you should with this sinne, encrease Gods wrath, already kindled against vs, your plagues,

3. From the circumstance of time.

one time or an other would bee horrible.

Agayne, apply the circumstance of time, of þe weeke, & of the yeare to your selues: and you shall finde no time for such uncleannes, but that perceiue it hainous, shamefull & vnseemely, for a faithful Christian at all times thus:

1. Not on the working day

1. **O**N the working day, is no fit time to commit whozedome or filthines in, for it would bee a great shame for vs that when all other giue them selues to labour & to please the Lorde in their vocation, with honest & vertuous exercises: wee alone should giue our selues to slothfulness, wantonnes, vice, filthines, & abomination.

2. Not on the Sabothe day and holy day.

2. The Sunday and holyday is no fit time for the profanation & unbalowinge of our bodies by whozedome or Adultery, and such like impuritie, for that day aboue all other the Lorde requireth that wee should keepe holy, and dedicate and consecrate the same to his seruice, and in no wise that day to serue his enemies, the worlde, the flesh, or the Diuell. Besides, the very name (Sabboth) doth admonish vs to rest from our owne filthy will, to do the will of the Lord. For (Sabboth) in Hebrue signifieth rest. Moreover that day is a tipe and figure of our eternall life wherein we shall rest from sinne for ever. Which wee must begin in this worlde, by resting from our corrupt will, lust, and desire, or els wee shall neuer come to it. And therfore no day to worke our damnation and eternal death, by such dead workes as is whozedome. &c.

3. Not in the mornynge.

3. The morning when the Sunne shyneth, clearly casting forth her bright Beames, is no fitte time for the workes of darkenesse, and then wee should giue thanks vnto our heauenly Father that hee hath so louingly preserved vs from all dangers of the night past, that hath not suffered the Diuell to pull downe the house on our heades as hee did on Iobe his Children, nor suffered our th:etes to bee cut in our beddes, as manies bee, and so forth of other his irrecompensable benefites bounteously bestowed vpon vs without any our desertes. And not to bee so vnthankfull for his diuine beneficence, as by and

collected by the circumstance of time. 39

by to prouoke him to wrath; though our filthinesse in
steede of thanks for the same his great mercy.

4. But (peraduenture) you will thinke the night and
darkenesse a fit time for it. No, not so: For God hath ordain-
dained the night and darkenesse, not only that we might
take our reste and sleepe: but also to set before vs a type
and shadowe of the euermoringe horror and darkenesse
that hee hath prepared in Hell, for such as contemne
him, and disobey his word, and commaundements.
And what impudent boldnesse were it, from then to
prouoke God to wrath, when hee setteth a signe and
picture of his wrath before our face.

Not at night

3005

Not after
dinner or
supper.

5. After Dinner or Supper is no fitte time for it, so
that were as if a childe or Gyle, after shee had bene well
fedde and cherished of her louinge Father, would come
to him, and in steade of thanks, spitte in his face: who
would not counte such a one worthy to bee whipped,
scourged, and plagued: but so do all such as being liberally
fed of their heauenly Father, runne by and by and in
steede of giuing him thanks, by liuing to him and his
Saints, commit to bozedom, or such like filthy things which
hee most abhorreth and detesteth.

Now proceede, and apply the circumstance of (time in
the yeare) to your selues, and you shall finde the like, that
is, that there is no time of the yeare fit for a Christian to
commit to bozedom, in, thus:

1. Not at Newyeres tide, for that is the feast of Circum-
cision, when all fleshly lustes and vanities should be
cut from our harts. And therefore no time then, to let the
ouergrow our hartes and mindes so much that they car-
ry vs euen to commit the outward externall filthy sear.

Newyeres
tide.

2. Not at Twelfe tide, for then God appeared & shewed
him selfe to the worlde, and therefore no time to commit
such uncleannesse, in the Lordes presence.

Twelfe tide.

3. Not at Candelmas, for that is a time of purifying and
cleansing of our soules and consciences, & therefore no time
to pollute and defile the same with such abomination.

Candelmas.

4. Not

40 The greatnesse of this sinne, drawne

Shroftide.

4. Not at Shroftide; for that is a time of honest mirth and recreation, and we Christians are commaunded that when wee will bee merrie, wee should bee merry in the Lorde. Now, how great a shame would it bee for vs, if that when all other reioyse in the Lorde, in vertue, honesty, and laudable recreations, we alone should reioyce in the Diuell, in the spirite of fornication, in vice, dishonesty, and villainie?

Lente.

5. Not at Lente; for that is a time of fasting, praying, repentance, and studyinge to pacifie Gods wrath, and if wee then should p[re]sente vnto wrath, wee should shewe our selues to desperate.

Easter.

6. Not at Easter, when our heade Ch[ri]ste rose from death to life, after hee had conquered sinne, the Diuell and all the infernall kinde, and therfore the Church hath appointed, that time speciall to rise from sinne and corruption. Now it were to much shame for vs, when all other rise from sinne, that we alone should fall to sin, vanitie and corruption.

Whitsonide.

7. Not at Whitsonide, for that is the feaste of the Holy Ghost, and then chiefly wee should subdue the flesh to the spirite, whom then (specially) we professe to worship and honour.

Sommer.

8. Not in Sommer, for then all thinges flourish and growe to perfection, and it were untollerable shame for vs alone then to wyther in vertue and godlinesse, and to tend to destruction.

Festum sancti
Petri ad
vincula.

9. Not at Lammas, for then S. Peter suffered bandes and imprisonment for Ch[ri]stes sake. And shall not wee bee able to bytelle our wanton lustes, desires and pleasures for his sake, that left his heavenly glozy, and celestial pleasures for our sake: and for whose sake this holy Apostle suffered bandes and imprisonment: yea, and at the last, spent his hartes blood to, as many thousandes of our Brethren and Sisters in Ch[ri]st haue done? If wee should not, with what face could we professe to be Christians, that is Ch[ri]stes Schollers, and Souldiers?

10. Not

10. Not at Michaelmas: for the do we celebrate the feast of that victorious Michael the archangel, that fought with the Diuel and overcame him. Apoc. 12. And therefore great shame would it be for vs, then to yelde to the Diuell, and to become his vassals, and bondslaves, and to suffer him to rule and reigne in vs by his filthy spirite of Fornication and whozedome.

Michaelmas.

Whereouer, we then celebrate the feast of Angels, which God of his marvelous bountifullnesse and fatherly good will towards vs, hath appoynted to watche ouer vs, to keepe and defend vs. And therefore, horrible ingratitude would it bee, then by our lewde life to drive them away from vs, for the holy, pure & chaste Angels can not abide such profanation and pollution, as is whozedome, adultery, and such like uncleanness.

11. Not at Alhalowentide, for then all should bee saints, and holy, to celebrate the feastes of all Sainctes, and therefore great shame would it bee for vs then to vnhalow and profane our bodies, and to make our selues of Sainctes, dungeons of Diuels, and Mansions and dwelling places for the filthy spirit of Fornication, through whozedome, Adultery and such like wickednesse and pollution.

Alhalowentide.

12. Not in Winter, for then all thinges wyther and decay, and what shame would it bee for vs, if this filthy vice should then flourish and wax greene in vs, contrary euen to Nature, and the time of the yeare?

Winter.

13. Not at Christmas, for then chiefly should Christe bee bozne in vs, and liue and raigne in our mindes and soules, so that then there can bee no roome for the filthy spirite of Fornication, for they two can not dwell together, one expelleth the other.

Christmas.

Thus if wee consider thinges well as wee should doo, wee should finde no time for this filthy abomination, neither yet (place) if it were well waighed, for :

First, the Haul and Parlour, is a place of resorte, and therefore no place fitte for this filthinesse, which you would

4. The greatnesse hereof drawen from the circumstance of place.

*god the lord
ruler of heauē
and earth, the
revwarde of
the godly, &
punisher of
the wicked,
hath searched
vs al through
li, & knoweth
vs wel inough
he knoweth
our downe
sitting and vp
rising, he vn-
derstandeth
euen our
thoughtes, he
is about our
pathes, and as
bout our bed
& spieth out
al our wayes;
we can go no
whither fro
his spirite, nei-
ther can wee
auoyde his
presence, or
quicke and
sharpe eye-
sight, who
seeth in the
darke, as plain-
ly as in the
light, as well
in secret as as
brode, to him
are bothe a
like. Psal. 139

would bee ashamed to commit beefore one poore witnes
besides your copesmate.

But here, those that yeld to this beastly vice should re-
member how corrupt their iudgement is, that count it a
shame to commit such filthines beefore a silly scullion, of a
kitchin, or in sight of the vilest rascall that is, and yet
count it no shame to do it * beefore our glorious God, and
all his heauenly hostes of innumerable Angels & saints,
who beholdeth euen the secreat thoughtes of their harts,
so far of is it, that bee is ignoraunt of their dooinges, bee
they neuer so priuily done in corners, and beefore innu-
merable wicked spirites their enemies, which laugh at
their ouerthrow, and will be their accusers at the dread-
full day of iudgement. Those thinges I say they should
remember, and learne not so much to feare man, as him
that can cast both body & soule into Hel fier Math. 10. 28.
Beeinge fully perswaded that Gods worde abideth for-
euer, which is: that there is nothinge covered that shall
not bee disclosed, noz hid, that shall not bee known.

Math. 10. 26,

¶ The Chamber.

SEcondly, the Chamber is no fit place for it: for that is
appointed onely in this respect by Gods ordinance for
lawfull Matrimony, who hath also commaunded to kepe
the bed and Chamber undefiled: but whoredome defileth
all, and therfore hath no place there. Againe, our Cham-
ber vnto vs, is as nestes vnto Birdes: now the common
Proverbe, in euery Tapsters, Clowne, and Carters
mouth, telleth vs, and that truly: that it is a filthy bird
that berayes his owne nest.

¶ Buttry, Pantrie, &c.

THirdly, the Buttry, Pantry, Byrehouse, Backhouse,
Larder, Sellar, and Kitchin, are no fit places for it:
for all these are romes of prouision and nourishment
wherby our beauenly father sustaineth, cherisheth, com-
forteth, and maintaineth vs in life, health, strength, and
good liking: and if we should offend & displease God there,
it were as if a louinge kinde haterd Father should make
much of his Childe, & prouide all thinges aboutantly

for

for them, and they in steade of thanks, would get by their handes full of stinking Dure, and clap in his face. Who would not thinke such churlish childezen worthy to be disenherited and thrust out of doore?

A grosse similitude, but yet playnely describing detestable ingratitude.

Finally, if any unmarried persons, should defile themselves in any place of their Parents house, and make as it were a priuie Stewes there, it would aggravate and exaggerate their offence exceedingly. For as common sense and experience teacheth vs: It is a fowle Spaniel that scembreth in his owne Caniell: Whiche hozroz of nature, it would seeme that God respected, when hee made a Lawe, that the woman that had played the whoore in her fathers or Mothers house (the matter not beeinge knowne befoze marriage, when her husband taking her for a Mayde, should finde her the contrary) should be stoned to death at the doore of her fathers or mothers house, Deut. 22.

Deut. 22.

Thus, if you would consider things aright, you should finde neither time nor place for this filthy fact. The multitude of circumstances wherby this sinne is made more greivous, are more then I can rehearse: all circumstances notwithstanding may easely bee obserued in euery sinne or vice, if there be present a minde indued with the loue & feare of God, and godly circumspection. But these many for a taste or shew: Now to the rest that is needefull to bee knowne herein.

Yet more of the euils, mischiefes, miseries, and calamities, that come by whoredome, adultery, & such like vncleanesse: First, to all persons in general, & after to Christians in special, & to such as take vpon them the name of God. How great the euill and naughtinesse of this sinne is, and how hurtfull, no man is able sufficiently to consider, yet to moue vs to the hatred and detestation thereof, it were good to note some euils, mischiefes, and miseries that are proper and peculiar to this sinne. This it hath common with other haynous crimes: that it excludeth from the kingedome of God, that is:

It shutteth
out of gods
kingdom, &
what it is to
be shut out
of the king-
dome of god.

It breaketh the bande of our communion or fellowship with God, which is holines of life: for God will have no fellowship with filthines and iniquitie, that is doone of deliberate and set purpose. It cutteth vs from Chyistes Church, the communion of Sainctes, and maketh vs to bee of the Diuels Synagogue or company, the communio of the wicked, or to offer it more plainly. It maketh vs of the children of God, the bondslaves of the Diuell, for so affirmeth the Apostle .1. Cor. 6. Bee not deceaved, for neither Whoores nor Whooremongers, nor Idolators, no Adulterers, nor weakelinges, nor tenderlinges, &c. shall possesse the kingdome of Heauen. It must nedes bee a great euill and mischeefe, that maketh a man or woman the deare creature of God, subiect to eternal destruction, by excluding them from the kingdome of God. Therefore, this euill and mischeefe in this sinne and offence, ought not therfore to bee counted the lighter, because it is common to other great sinnes: but ought rather to be counted most haynous and greuous, because it maketh a man or a woman mosse miserable and wretched of all: But (as I sayde) let vs view the evils and mischeefes that come with this stinking sinne peculiarly, and with none other.

Evils and mischeefes proper to VVhoredome,
Adulterie, &c.

It corrupteth
poysoneth, &
rotteth the
welhead and
roote of man
kinde, from
whence eueri
man and wo-
man, do as it
were flow &
springe.

First, it troubleth, muddeth, poysoneth, rotteth, and infecteth the Well head and roote of our nature: for the strength and force of generation, wherwith all our bodies by the great and wonderfull counsell of Gods providence, are endued, wherby our stocke and kinde is increased, and enlarged, and wherby wee leave other in our roomes to worship God when wee shalbe translated and carryed to Chyist, is by this filthy sinne perverted, polluted, defiled, and profaned, whiles it is slavishly subiect to the corrupt and wicked affections of forbidden lust and concupiscence.

sinne bryngeth, to the folowers therof. 45

concupiscence. Who is able sufficiently to weighe what a detestable crime it is, to beray and make filthy the origin, beginninge roote and Well heade, of the sacred Pasture of mankind, whereof the glorious Sonne of God (nowe raigninge in Heauen with his manhoode) is partaker?

SEcondly, Whoremongers and Adulterers do violate, corrupt, & forcibly breake the band of publike honesty wherof great regarde ought to bee had. It is Gods will that mankind should haue a lawfull and honest beginning, and that our life should not bee polluted and defiled in the roote and beginning therof. And therfore hath forbidden all kinde of uncleannesse. For what profit could we haue of honest parentage, if the societie of our life be defiled, and publike honesty violated? for what greater shame can there bee in stocke and parentage, then to bee the issue and offspring of a whore and knaue: as therfore they are unworthy to liue amongst men, that are touched with no care, nor studie to retaine publike honesty: So this filthy sinne is peculiarly detestable, and to be hated beefore all other sinnes, because thereby the honesty that ought to bee among such as liue together, is dissolved and brought to naught.

It breaketh the bande of publike honesty.

THirdly, they that haunt whoredome and adultery, doo run into this mischæse y other sinners do not, to wit, that they do sin against their owne bodies: hereof doth the Apostle admonishe vs .1. Cor. 6. After this manner: Flee whoredome, for every other sinne that man or woman committeth, is without his body, but they that comit whoredome, sin against their owne body. To sin against our own body, is to do iniury to our owne body, and that is doone two māner of waies: either by hurting the constitution, complexion, or good and healthful plight and state therof: or els by polluting and prophaninge the holynesse and puritie therof. The constitution, good plight or healthfull state of our bodies, is hurte and impayred by surfeitinge and drunkenesse, as afore is shewed. The puritie

By this beastes ly vice wee sinne against our owne bodies, by unhallowyng & dishonouring the same thereby.

How many wayes we do iniurie or wronge to our owne bodies.

If whoredome
pollute the
bodies of chri-
stians, muche
more of Eth-
nicks.

and holinesse of our bodies, is contaminated and defiled by whoredome, adulterie, effeminatenesse, incest, and such like beastlynesse. The puritie and holinesse of our bodies, is the home of our bodies. Now our Puritie and Holinesse is polluted, berayed and defiled, by such sinne as the acte and doyng therof, is such, that it maketh our bodies (that were made to reygne with our head Christe, in eternall glorie) polluted and filthie, whiche is done by such sinnes as are last before named. Hitherto hath the Apostle a regarde, 1. Thes. 4. Where he saith: This is the will of God, that you his people be holy, and that ye abstain from whoredome, and that euerie one of you bee skilfull to possesse his vessel (that is his body) in holinesse and honour, and not with the desire of lust, as do the Heathen that know not God. Here we see in this place, how the whoremonger, and lecherous person, do sinne agaynst their owne body: whyles by committing whoredome and vncleanes, they do pollute and defile the holinesse & honour of theyr owne bodies. For to the holy Apostle Saincte Paule: To abstayne from whoredome, is to possesse our bodies with holinesse and honour. And to commit whoredome, is to forgoe or forsake the holinesse and honour of the bodye, wherewith it is adorned.

It dyrieth, as
mazzeth and
bemaddeth
the follovers
therof.

Fourthly, this mischief and miserie, both the filthie spirite of Fornication, Whoredome and Adulterie bring alwayes with him, that whom so euer hee dothe possesse, he both so blinde and bemadde, that they haue small or no regarde to theyr reputation, good name or fame, neyther to theyr Health, wealth, nor substance: and this doo they admonish vs of, that paynte Cupid, the sonne of Venus blinde, without eyes. For certeynly, Sensuall lust, is the mother of Blindenesse. And in very deede Whores, or Whoremongers, and Adulterers, are as blinde as Bullardes: They neyther see theyr owne shame, nor theyr copartners, whereof at the laste, if God gene them grace to repente, they will bee greatly ashamed

ashamed. They thinke they are in some pleasant Paradise of pleasure and delights, whereas in verye deede, they wallow in the myer of filthynesse, shame and confusion like Swyne and rammish Goates. They are so beblinded, that they can not see, what an vnseemely, miserable, and phzenticke a thinge it is, to lone beastly pleasure, to waxe pale, wanne, and cursely coloured, to become leane, and out of all good plight and likinge, to weepe, to blother, to yere, to sobbe, to bzall, to chye, to currie fauour, and flauishly to bee subiecte to a filthy sincke and stinking strumpet, or to some beastly dounge hill Slaue, berayed and ouerwhelmed with all kinde of villainous vice.

Elfishly, this detestable sinne hath this propertie also: that it is not ended with once or twice committinge the filthy acte, but is carried with a certaine continuall studie of sinninge, and holdeth a Man or Woman (as a Captiue) Prisoner, or Bondslau, and wearyeth their snared and intangled mindes both day and night, with most bayne and filthy cogitations, thoughts & desires. So that they feelee as it were a kinde of Hell within their mindes, they are so bered and tozmented inwardly with the troublesome spirite of Fornication or Whoredome, and so shall continue for euer, vntilte God in mercy mightely renue them by his principall spirite of repentaunce. And therfore whosoener doo intende, to yeld them selues to the filthy spirite of Fornication, let them make this reckoninge with them selues befoze hande, that one of these two miseries most certainly wil follow and come to passe: Either that the paysoned Cup of fleshy pleasure beeing once tasted of, will so bewitch, obscure, duske, and darken their mindes, that they shal goe from filthynesse to filthynesse, from shame to shame, and from villainy to villany, vntill they beeing vtterly blinded, fall into a reprobate sence; and seared conscience, that can feelee no difference betweene Vice and Vertue, Goodnes and wickednes, honesty & dishonesty:

And

It bringeth with it a desire to sinne, & offende still without ceasinge.

Two mischieues or woorth wherof one alwayes wayteth on vnlawful lust.

1. The one.

And so being incorrigible and obstinate in euill, lewdnesse, and naughtinesse, can neuer leaue beausti pleasure, no, not then when it hath left them. The which wee see to come to passe commonly in the folowers of filthy pleasure: that when the body, touchyng the acte of generation is utterly dried vp, be wth withered, their blood cold, their strength fayling, and their eyes daselyng, yet they neuer leaue itching. And then with moze wickednesse they beecome baudie talkers, then in times past they were shamelesse doers, then the which thing what can be moze detestable, or moze monstrous? And that if it come to passe by Gods speciall fauour, that they come to theyr right minde agayne, and repent them of their wickednesse, filthinesse, and follie, yet that shozte and fugitive pleasure must bee sorowed for, with greate grief, & vexation of minde, with much labour, and many salte and brynish teares. How muche better therefore were it not to taste at all of this dangerous cuppe of deadly poyson (forbidden lust I meane) then either to be brought into so incurable blindenesse, or to buy so farre too deare, so faulse and flatteryng a shadow of pleasure.

2. The other.

It maketh a man or woman light, vnstable, and vnprofitable.

Sixtly, it maketh a man or woman not onely bayne and light, but al together (in a manner) vnprofitable. For it cannot be that that person can be profitable, either vnto himselfe or other, that is possessed with the spirit of fornication or whozedome, of what degree so euer he or she be. For what excellent thyng can that minde byyng to passe, that the Diuell hath snared, bewitched, and beblinded?

It casteth into great perils and daungers of body and of soule.

Seuenthy, it casteth a man or woman into great daungers and ieopardies of bodie: bothe of sickenesse, and diseases, as of the Palsie, Pbezensse, French pox, and diuerse other horrible and lothely maladies, and many times of life and limme too, as witnesseth Solomon, in his Proverbes: Zeale and furie shall not spare them in the day of vengeance, neither shall it heare anyes prayers. And in an other

other place, Solomon compareth the followers of this vice, vnto an Ore led vnto the Shambles, and vnto a Birde, making haste vnto the Snare: For as the Birde with a litle cozne is entised into the snare, and so caught and destroyed: so both the Diuell with the bayte of filthy pleasure, catch many, and lead them to misery and wretchednes in this world, and endles perdition in an other world: And as the Ore is first pleasantly fedde, and then dzenen into the Shambles, and knocked in the head: so the Diuell sedes many with pleasure and banntie, to prepare them and make them meete for his Hellishe Shambles of endles tormentes.

Eighly, this sinne is of this nature, that it bringeth two persons to destruction at once. Hee that otherwise sinneth, because hee sinneth alone, repenting alone is refozed, and in his conscience by Gods grace quieted, but the Whoremonger, Whore, and adulterer, when they repent, if they truely repent, they can not bee but greatly troubled and vexed in conscience in their behalfe, with whom they haue offended, and whom they caused to fall with them into the Diuels claws, out of the which God in mercy hath deliuered them.

8. It bringeth two to the diuel at once, vnlesse god in mercie draw them backe.

Ninethly, it taketh away our good name and fame, which as the wise man sayeth, is better then golde and precious stones, and maketh vs infamous, odious, and hatefull to God, and to all godly and vertuous persons. For the bryte and rumour of no vice stinketh more caryonlike vnto them, then that of Leachery and beastly luste.

9. It loseth our good name.

These and many other mischiefes, doth this sinne of Whoredome and Adultery draw with it, of whom soeuer it bee committed, but these horrible euils and mischiefes that follow, concerne Christians onely:

1. It dismenbreth Christe & maketh vs of the bewtiful children of God, the vglie elds of Sathan, that is

First, Christen men or women, by committinge whoredome or adultery, or such like vncleanenes, take the members of Christ, and make them the members of an Harlot. For we Christians by faith and sanctification,

are

are

It dissolueth
our commu-
nion with
christe, & ma-
keth vs mem-
bers of the
deuils Syna-
goge, the con-
gregation of
the wicked &
damned.

* Christe and
his church
are one misti-
call body, and
therefore they
thar plucke
any membre
of the church,
that is an y
christian fro
christ (which
is done by
whoredō, &c,
plucke a sun-
dre Christ, or
dismember
him as much
as in them
lieth,

are so ioyned to Christe, and Christe to vs, that we are
knit and growe together in one body, and by stickinge
and cleauing vnto him, are made one spirit with him.

And because they that do commit whoredome, are made
one body with the Hoore or Harlot that they do com-
mit the villanie withall, as the spirit of truth telleth vs

by the mouth of the holy Apostle .i. Cor. 6. Know you not
that your bodies are the members of Christ? Should I then

take the members of Christe, and make them the mem-
bers of an Harlot? God forbid: Wherefore, that christen
man, that coupleth him selfe with a whore, and that chris-
tian woman that ioyneth her selfe with a harlot, doe

* dismember, and plucke a sinder Christe, as much as
in them lyeth. For it is impossible to draw Christ to bee
partaken, and haue communion with such pollution & fil-
thinesse, who is not onely pure and holy, but purenes and

holynes it selfe. And because it is an abominable thing
so to do, the Apostle bleseth that word that is onely used in
matters of great absurditie, saying as it were: God for-
bid that the thought of any such abomination should ever

enter into the hartes of any Christian. Here ought we
christians to marke well, that our spirituall vnitie that
wee haue with Christ, is not onely of soule, but pertay-
neth also to our body, so that we are flesh of his flesh, and

bones of his bones, as wee reade in the sayde chapter,
otherwise the hope of our resurrection would be but
weake, vnles our coniunction with christ were such that

is full, whole and perfect. Our coniunction with Christe,
and Christ with vs, is far straighter and nearer then is
the coniunction of man and wife together. And therefore,

wee must make more accompt of it, then of the other, that
wee may kepe it with very great fidelitie, and chastitie.
For if they that are ioyned together in marriage ought
not to ioyne them selues with whores and harlots, much

greater vnlawfulnessse is this in christians, to rente the
communion and coniunction with Christe, that are not
onely one flesh with Christ, but also one spirit. And

where

where

where the Apostle saith in the place aforesaid, that bee
that cleaueth to an whoore, is made one body with her,
and so confirmation thereof, bringeth this sentence out
of Genesis: For they shall bee both one flesh. Which
sentence God pronounced onely of Marriage: you must
note, that whoredome is the corruption, marring, or
destruction of Gods institution, Marriage: and therefore,
that which may be spoken of marriage, may in some re-
spect be applyed thereto. The Harlot and his whoore
are coupled together, and so are married persons, that
marry according to Gods worde. But here is the dif-
ference: the harlot and his whoore, haue a polluted and
impure communion, whereas the other is pure and sanc-
tified by Gods worde. The vnitie of whores and whoore-
mongers, is in Gods wrath, displeasure, and curse: But
of the other, in his fauour and blessing: The copulation of
the one accursed: but of the other blessed, if they be toy-
ned together, in the love and feare of the Lord, accor-
ding to his worde, in deede and sinceritie, without hypo-
cristie, carnall lust, or worldly respect. The remembrance
of this, should neuer goe out of the mindes of vs Christi-
ans, which if we could alwaies keepe in minde, and not
suffer the infernall Buttocke the Diuel to picke the seede
of Gods word out of our hearts, it would make vs alwaies
carefull and studious to possesse our bodies in holinesse
and honour, and not to pollute and defile them with
whoredome and filthinesse, which wee hope shall raigne
with our head Christe, and all his glorious Angels and
Saintes, in Heauen eternally. What greater iniury,
spite, or contumely then this can we doo to our bodies,
that were made to liue and raigne with Christe in blisse
unspeakable, world without ende:

The seconde horrible euill, or mischeefe that whoore-
dome and uncleannesse bringeth to Christians, is the
prophanation and unhalowinge of the Temple of the ho-
ly Ghost, which is their bodies, and the conuerting and
turninge of the same into a Dungeon of Diuels: for so

The prophes-
nation and
unhalowinge
of the temple
of the holy
ghost, and
making it a
dungeon of
diuels.

sayth the Apostle in the place aboue recited: The bodye of a Christian man or woman is the Temple of the holy Ghost, which they haue in them from God.

Now how horrible a thing both these crimes bee:

1. The dissol-
uing of our
Communion
with Christe:
and the grow-
ing in com-
munion with
the diuel, and
all the damp-
ned

2. The pro-
phanation of
gods temple,
and makinge
it the diuels
iakes.

3. The pluck-
ing of vs out
of the rule &
gouernemet,
of christe our
redemer, that
bought vs
with his hart
blud, to serue
him in holie-
nesse & righte-
ousnes, be-
fore him all
the dayes of
our life: and
the setting of
vs vnder the
rule and gui-
dyng of sathan
to serue him,
in filthinesse,

& abomination: which is to sinne against the blood of our redemption: * our spirituall
enemies, who and what they be.

First, of the members of Christe, to make the mem-
bers of an hoze or harlot, and to bee made one body with
them: yea, to dissolue the Communion, that wee haue
with Christe, with his holy Angels, with all Sainctes,
and with the whole number of such as shalbe saved: and
to grow in communion and fellowship with the Diuell,
with filthy spirites, with the malignant Church, the con-
gregation of the wicked, and with the whole rable of the
dampned. And mozeouer, to prophane and pollute, not
a materiall Church, builte of deade stones, but the true
spirituall and liuely Temple, wherein the holy Ghoste
dwelleth, & to turne it as it were, to a iakes for Sathan,
and filthy spirites to lay their filthinesse in. Now hor-
rible and detestable (I say) these two cursed crimes (yea
and those that ensue also) be, a Christian hart can easely
conceauie.

The sinninge agaynst the blood of our redemption.

The thirde euil, and mischance that woze some and vn-
cleansnesse bringeth vnto Christians, is that thereby
they sinne against the blood of their redemption, and
against the righte interest and title of their redeemer.

You are bought sayeth the Apostle, with a great price,
and you are not your owne, glorie therfore God in your
bodies, and soules, which are Gods. And in the Hymne
that you say commonly at Service, is plainly declared
vnto vs, why: and to what ende and purpose wee are re-
deemed: which is, that wee being * deliuered out of the
handes of our spirituall enemies, Sinne, the worlde, the
flesh, and the Diuel: that is, from our owne corrupt de-
sires, and filthy concupiscence or lust, contrary to Gods
will and worde. And from the contagion and infection
of the wicked, or from followinge their wicked examples

of

1. Flesh, what.

2. world, what it is.

of life, and from all the 3 snares, temptations, suggestions, and inward motions, that the Diuell shall from time to time put in our mindes, cogitations and thoughtes, that wee I say beinge deliuered from these enemies of our soule, might serue him without feare, in holinesse and righteousnesse befoze him, all the dayes of our life.

3. Diuel, what

Wherefoze, they that bee Whoores and whozemaisters, Harlots or Adulterers, that giue them selues to whooze, dome, adultery, and such filthinesse, doo take away them selues wholy, both body and soule out of the handes and iurisdiction of Christe their redeemer, and yelde them selues bondslaves to Satan, to bee ruled by his filthy spirit of fornication, and so doo vnto God greate spight and villanie, whom they ought to glozifie both in bodye and soule, by the cleannesse, puritie, and hollynesse of both.

Fourthly, this filthy sinne maketh that Christians can not pray, it taketh from them their armour & defence, which is Prayer, as the Prophet telleth vs: A stronge Tower is it to the faithfull, to call vpon the name of the Lorde, it defendeth them against all temptations and assautes. This defense it taketh away from them, and leaueth them vnensured, and helpless, to bee a pray to the Diuell and wicked spiritus. For as Saint Iohn sayth: 1. Io. Ca. 3. Verse. 8. Hee that of deliberate purpose committeth sinne, and of purpose continueth therein, without repentance is of the Diuell. And the Scripture sayeth in many places, that God beareth no sinners: that is that haue a purpose to continue in sinne, but that their prayers are abomination vnto him, as we reade in the Psalmes. And for confirmation hereof, I will not sticke to set downe worde by word, the iudgement and sentence of the great Prophet of this age, of that bright light of Christes Church, and worthy Instrumente of God, by whom it pleased his diuine Maiestie, to bring againe the light of the Gospelle into the world, in these last dayes.

4. It driueth away the spirit of prayer so that wee cannot pray to any our profit.

1. Io. 3. 8.

D. Martin Luther, who expoundinge the .134. Psalm

Avaritia & li-
bido diaboli
sunt, iudicio
D. Lutheri:
hoc est,
effectus & o-
perationes
diaboli in
impiis.

Luke. 18. 14.

* Synonima
sunt.

1. Prophecia.

2. Videns.

Vere videns
quia plus coe-
teris, suae cruci-
s videbat.

Ideoque me-
rito propheta
dicendus.

heth these wordes folowynge: **W**holesoever prayeth, and is possessed with the spirit of Covetousnesse, Fleishly lust, or any other Devill, to him the Lorde saith, **psal. 50.** What hast thou to doo, to declare myne ordinances, that thou shouldst take my covenant in thy mouth, seynge thou hast to be reformed; and hast cast my wordes behinde thee? For when thou seest a Theife thou runnest with him, and thou arte partaker with the Adulterers, Whoores, or Whoremongers, &c. Such was the Prayer of the Pharisee, whiche departed out of the Temple unjustified, Luke. 18. And in this place the Prophet inveigheth agaynst Hypocrites, whiche thinke, that when they praye, **G D D** seeth not the uncleannesse of theyr hartes. This is (therefore) a necessarie prayer, that first **G D D** woulde geve vs his worde, and defende the same agaynst all bayne Spirites and Heresies. And secondly, that hee woulde preserve vs in Innocencie, and keepe vs from Hypocrisie. These be the very wordes of this Reuerend Father, confirmed and ratified by Goddes worde, wherein we haue fowre thynges to marke and consider.

Firstly, that by the iudgement of this Prophetie of **Ser: Fleishly Luste** is a Diuell, and consequently, they that are possessed with it, are possessed with a Diuell, and therefore had greete neede moste earnestly to praye to **C H R I S T E**, the driuer out of Diuels, to expell the same. And the selfe same thyng, signifieth the Scriptures unto vs, by calling it the Spirit of Fornication, or Whoredome.

Secondly, that **G D D** refuseth and reiecteth the Prayers, Masse and Service of such as will not be reformed, but despise Goddes worde, and take parte with the wicked and the godly.

Thirdly, that the Prayers of fleishly persons are but meere Hypocrisie and dissimulation, and therefore well compared to the prayer of the Pharisee.

Fourthly, that fleishly minded persons departe from praying

prayinge vniustified, that is, hauinge all their sinnes vpon their owne backe vnsorgiuen, so as to be iustified, is to haue all our sinnes sorgiuen vs, and wee to bee counted iust and innocent: So to bee vniustified is to haue our sinnes retayned, and wee to bee counted guilty and woorthie eternall dampnation. Which, how horrible a thinge it is, I leaue to your considerations, when you come to ripe yeares.

Fifthly, wee haue beare set downe a shorte and pithie definition or description of Hypocrites, or counterfeit Christians, thus:

Hypocrites are such, which thinke that when they praye, God seeth not the uncleannesse of their hart: A more fuller description of Hypocrites may bee gathered out of the same place, of the words a litle before, thus: Hypocrites are such as hauinge committed some notable or baynous sinne, or of deliberate purpose, leadinge any parte of their life contrary to Gods worde, are not onely without all remorse of conscience, but also make a great shewe of Religion and holynesse, presume without repentance or purpose of amendment, euen in the holy Lordes presence to praye, who hath protested in many places of his worde, that the prayers of the impenitent are abhominable in his sight, and not lyuinge the Gospell, but rather leauinge the Gospell: especially in lyfe and conuersation, yet bragge of the Gospell as though they were true Christians. This description may plainly bee gathered out of that reuerend Father, his Exposition vpon the sayde Psalme.

Hypocrites
who.

Finallye, wee can not praye, but accordinge to the forme that our Maister Christe hath taught vs, whose Schollers wee profess to bee: Our Father which art in Heauen. &c. But loke all the whole Scripture throught out, and you shall finde that wee can in no wise call God our Father, but only in respect that we haue communion & vniou with Christ, his only Sonne, in whō alone resteth

and

our adoption, and title of sonship to godwarde, or toward God. Which communition and unitie, if we dissolve and breake (as afoze is sayde) by whozedome and sutch like wickednesse, we cannot call God any more our father, but our dreadfull and terrible iudge, for so is hee to all such as are no members of Christe: For without christe we are vnder the law, and subiect to al the curses therof, which are horrible. Deut. 28. The reading wherof would make a Christian hart to quake & tremble, once to thinke to dissolve the Communion with Christe: in whom alone hee is deliuered from those curses, and without whom all hange ouer his head. And therefore, whozes and whozemongers, when they pray (if they will say true) they can not say: Our father which art in heauen: But rather our scarce, angrie, and terrible iudge and reuenger. Neither can they say with a sencere and no double hart: Hallowed be thy name, thy kyngdome come: Thy will be done &c.

For Whoares, Whozemongers, and sutch like, as as long as they are of that mynde, be determined not to hallow and sanctifie Goddes name: but to prophane and unhallow the same: Not to haue Christe reigne in them, by his spirite of Chastitie, and Sanctification, but the deuill by his filthie spirite of fornication. Not to do Gods will, which is their holinesse, and that they should possesse their bodies in holinesse and honour, but to do and execute theyr owne filthie lustes and pleasures: And so of the rest for to prosequute all, it woulde be too longe, but this mitch, for a taste.

Likewise, of the Creede, or forme of christian fayth: No Whoze, no Whozemonger, can, or both rightly beleeue any one article thereof: For how can sutch looke for any good at Gods hande, whose wrath, anger, curse, and malediction, hangeth ouer their heads. In the Father they cannot beleeue, for the cause aboue sayed. In the Sonne, if they did beleeue, they would as Christe testifieth, follow his doctrine, whiche is to repent and beleeue the Gospell: neither of the which will they doo.

In

Deut. 28.

Thess. 4.

Not in the
Father.
Not in the
Sonne.

In Iesus they beleue not, for hee is a Saviour of his people from their sinnes. Mat. 1. But whoredes and whoremongers haue such a deadly delight in their sinne that is so pleasaunt to the flesh, that they will not bee saued from it, they make moze accompt of it, then they doo of their owne saluation and redemption by Iesus the Saviour.

In Chzist they beleue not: for all that truely beleue in chziste, are by faith made partakers of his triple or thre-fold Office. 1. They are made Prophets, to know what is Gods will, and to studie to do the same. 2. They are made Priestes, to kill in sacrifice their fleshly and beastly affections, and to offer by their owne bodies a lively sacrifice to God. 3. And finally, Kinges to rule and raigne ouer sinne and corruption, ouer all lust, pleasure, vanitie, concupiscence and all vncleanenesse. Neither do they truely beleue that chziste dyed for them, rose agayne, and ascended into Heauen: for if they did, they shoulde seele in them selues the force and efficacie of chzistes death, in dying to sinne: of his resurrection, in rylinge vp to vertue and godlinesse: and of his ascencion, by hauing their conuersation in heauen: and by contempning the world, and the vanities therof. Neither do they beleue that chziste shall come to iudge the wicked to eternall tormentes: for if they did, they woulde leane their wickednesse. Neither in the holye Ghoste: for hee sanctifieth all the faithfull, and giueth them grace, to loue and follow holynesse, vertue and godlynesse, and to hate and detest profanation, corruption, vice, and impietie. Neither the holy Church do they beleue, which would bee none at all, if enery one were or shoulde bee as they are. For the communion of Sainctes, seeinge they haue communion with the Diuell (as afoze is saide) and with all the wicked and dampned. But specially, they beleue not the resurrection of the fleshe: for if they did beleene that it shoulde rise agayne to everlastinge gloze, and to raigne with chziste in Heauen, they would not pollute and defile it with whoredome, filthinesse, sinne, and wickednesse, as they

Not in Iesus

In Chziste
nothing at al

1 prophets.
2. priestes.

3. Kynges.

they do. **W** if they were perswaded that they should receyue according to their deedes wrought in the flesh, whether it be good or euill, vice or vertue, wickednesse or godlinesse, 2. Cor. 5. 10. Math. 16. 17. Rom. 2. 6. Gal. 6. 5. 1. Pet. 1. 17. Reuel 2. 2. 3. & 20. 12 & 22. 12.

Thus you see, that Faith, Prayer, and Whoredome will not stande together. For whoredome expelleth them bothe, and therefore is as a perillous and venemous Cocatrice, that, so, as before is declared, eateth vp, poysoneth, infecteth and consumeth all vertue, godlinesse, religion, and christianitie. Now if whores, whoremongers, and all other fleshly minded persons, had the grace, deeply to consider these thynges:

1. **F**irst, that they be possessed with a Deuill.
2. **S**econdly, that they cannot pray nor serue god, as long as they be of that minde, and so left open without defence or any saulgarde, to be a praye to all wicked spirites.
3. **T**hirdly, that they are but hypocrites and dissemblers, whose portion is in the Lake, that burneth with fier and Brimstone, as is reueled vnto vs in the Reuelation, Chapter. 4.
4. **A**nd last of all, that they are without Faith and iustified, and in the state of dampnation. In danger euery moment to sinke downe to Hell, if God should exercise his iudgements (which are terrible and vnsurcheable) agaynst them. If they had the grace (I say) to consider these thynges aright, they woulde soone bee wearie of so wretched and miserable an estate, and turne to **GOD** in haste.

5. Yea it rob-
beth & spoy-
leth vs of all
sincere ho-
nestie, true
religion, ver-
tue and god-
linesse.

Fifthly, it doth not only sweepe cleane away Faith and Prayer: but also the true knowledge of Gods whole religion, and all godlinesse, vertue and goodnesse, out of our hartes. For as Sainct Iohn in all his first Epistle doth inculcate, and beate into our heades: No man can bee of Christes religion, vnlesse he doth endeouour himselfe to keep Christes commandementes. Now Christes will and commaunde

commaundement, is as you haue hearde, that wee should possesse our bodies in honour and holines, not in lust and concupiscence, as they doo that know not **G D D**. 1. *Thes. Cap. 4*. For the Lorde is a reuenger of all such thinges. For God hath not called vs vnto vncleanenesse but vnto holynesse.

Here I might goe throughout all the ten Commaundementes, in like sorte as I haue done afoze, almost throughout the Lordes Prayer, and confession of our faith, and so proue that whores and whoremongers keepe none of them all. For example wherof, let vs take the first commaundement: If they did loue God as ^{1.} *1.* hee all thinges, as that commaundemente requireth, they would not disobey him, for a litle filthy and beastly pleasure. And to touch them all for admonition sake to the ignorant: If they did keepe the second commaunde- ^{2.} *2.* ment, they would serue the Lorde in spirite and truth, as therby is required, and not the flesh in lust and dissimulation. If the third: they would not take the name of God, ^{3.} *3.* Christ, in vaine: for in vaine is it to be called a christian, the member of Christ, but to bee in dede, the member of an whore or harlot. If the fourth: they would expresse ^{4.} *4.* in their life and conuersation, the spirituall rest there commaunded, that is, to rest from their owne will, to do Gods will, which is our holynesse and abstinence from all vncleanenesse, as befoze is ofte declared. If the fifth: ^{5.} *5.* they would honour the bodies of their Neighboures, and euen christen, and not dishonour and prophane them with such filthinesse, and abomination, and they would honour God, the father of Fathers, or chiefe Father, of whom all paternitie or fatherlinesse is named, in Hea-
nen and earth, by due reuerence and obedience to his sayde commaundemente of holynesse, and continencie from all impuritie, so ofte in sacred Scripture repeated and byged. If the sixte: they would not so ^{6.} *6.* cruellye slaye the soule as they doo: for to seperate the soule from **G D D**, the lyfe thereof (which is

60 Of the evils and mischiefs that this

- done by whozedom and such like beastlineſſe) is to kill and deſtroy the ſame, & ſo to commit ſpiritual murder.
- If the ſeventh: they would live temperately, modeſtly,
7. ſoberly, chaſtely, and honeſtly, as therby is commaunded.
 - If the eyghth, they would not ſteale away their owne
 8. good names and fames, which is moze pzeious then any worldly ſubſtaunce: noz their bodies and ſoules from Chyiſt, the right owner of both, ſoz he bought them full deare, even with his owne harte blood. If the ny nth,
 9. they would not beare falſe witneſſe, to the whole Church and congregation of Chyiſt: proteſting themſelves to be the members of Chyiſte, wheras, in very deede, they are
 10. nothing leſſe. And as ſoz the tenth, it is directly and expzeſly, againſt luſt and concupiſcence, wherin whoozes and whoozemongers walke.

Theſe thinges might be amplified, and drawn out at large, with horror and deteſtation. But my leaſure (as I ſaide) will not ſuffer mee to proſequute all. Thus much (ſoz aſſay) may ſuffice, ſoz godly, diligent, and vertuous mindes.

And thus you ſee that whoozes and whoozemongers, doe neither beleue, noz pray aright, noz kepe any of gods commaundementes, and ſo conſequently, that chyiſtian Religion and whozedom, can not be in one perſon, at one time and inſtant. And therfoze, as longe as we are poſſeſſed with the filthie ſpirite of Fornication, wee are ſoz the time as Infidels, and ſtraungers from God, and without a God, which how miſerable a thing it is, I pray God open the eyes of our mindes, that wee may ſee, and deeply conſider.

Theſe thinges I thought good, breiefely to note, to the intente that I might give an occaſion to you, and to all that are Godly diſpoſed to thinke on, and to conſider the peculier, proper, and ſpeciall naughtines and hurtfulnes of this beaſtly ſinne, which other ſinnes haue not, to the intent, that as it is ſingularly hurtful, ſo it may be ſhun- ned, and avoyded with a ſingular hatred, and deteſtation.

For

For it is more deadly to be hated, than hath more enill, malice and force to hurt, then any other sinne.

There be many kinde of venomous beastes, all which are shunned and auoyded; but those that are most paysonous, or fullest of payson and venom, are most hated, and with greatest diligence auoyded; such are Vipers, Scorpions, and such like venomous Serpentes.

Let a godly person therfore, thinke that whoredome is a most paysonfull viper, Cocatrice, or Scorpion, full of deadly poison, though sweete and pleasant to the taste at the first. And for this cause most detestable, and to be eschued, because it doth abound with a certaine peculiar naughtinesse, that other sinnes haue not, as hitherto in this parte hath bene shewed, at large.

The sixt parte, which intreateth of remedies agaynst these mischeefes.

A shorte Preface to this parte.



Ow you haue seene the daungers, cuils, and mischeefes of this most hurtful and paysonous sin, though yet to the flesh most pleasant and delightfull: It is expedient and needefull, (because wee are all naturally thereunto enclined) to shew you how by Gods grace you may overcome and subdue this filthy vice, bee you neuer so much by nature therunto addicted. For the better vnderstanding wherof, you are to note (as beefore is declared, but can not be too often repeated, especially to youth) that wee Christians are in this world, as Souldiers in a fælde or Campe, to fight against our spirituall enemies, the world, the flesh, and the Diuell, that is: against the vitious examples of wicked and worldly minded persons which is signified by this word (world.) Against our own fleshy lustes & desires which is vnderstanded by the (flesh.)

6. Remedies agaynst this mischeef.

1. Worlde, what it is.
2. The Flesh what it is.

¶ The Deuil.

And against all yde, Anfall and wicked thoughtes cogitations, temptations, suggestions, and motions, which the Diuell shal mooue vs vnto. And for this cause, the Church here on earth, or the company of the faithfull, such as shalbe saved, is called the Church Militant, that is to say, which is in Campe, battaile, warfare, & fighting. For (in dede) vnto true Christians, that are so in dede, in harte, and veritie, and not in counterfaiting dissimulation and hypocrisse, this world is nothing els but a Feeld, Campe, battaile and warfare. Wee must fight stoutely and valiantly against all kinde of sin, vice, and corruption, and what so euer rebelleth against the most holy will, Law and commaundements of the glorious God, or any part of his worde reuealed vnto vs, by our gramma Captayne Chziste, vnder whose Ensigne and standerd wee fight, and into whose Muster booke wee gaue our names, when we were baptised. In which conflicte and battaile if by following our Captaine Chzist, we shall get the vpper hand and victoꝝy, wee shalbe crowned with an euer flourishinge crowne of eternall gloꝝye, and raigne with our captaine Chzist, in vnspeakeable blisse, for euer and euer.

But on the other side, if like dastardly cowardes wee shrinke and flee away from our captayne Chzist, yeeld to filthy lust, pleasure, vice, and vanitie, and followe the suggestions of the Diuell, & the euil examples of life shewed vnto vs by wicked worldlings, his seruants and instruments: then must our portion bee with the Diuell and his Angels, and with the vngodly, his ministers and subiectes, in the Lake that burneth with fier and Brimstone, whose smoke ascendeth world without ende.

Now, amongst all vices and finnes, wherby the Diuell catcheth vs, and ruleth and raigneeth in vs, hee preuaileth with none so much, as hee doth by this sinne of bodily lust, commonly called Lecherie, because it is most agreeable and pleasant to corrupt nature, yet most hurtfull and pernicious, as befoze is declared, and sendeth
more

more packing to death, Hell, and destruction, then any other one kinde of vice doth. Marke wel therfore, the waies and meanes how you may subdue it, and kepe it within the hedges, boundes, and lyttes of Gods holy will and commaundements. What is, to vse it onely for the lawfull procreation of children, to continue and enlarge christes Church withall, and that you may leave some behinde you to worship and glorifie God in your stead, when you shall depart out of this wretched world, and for the auoyding of fornication soley with your husband, to be taken in the feare of the Lorde, according to his worde and ordinance, and none other wise. The chaste and principal waies or meanes are seven, that is:

1. Ardent, true and sincere praier.
2. The studie knowledge and meditation of Gods worde.
3. Temperance, Abstinence, Sobriety, Modesty, and Moderation or keepinge of measure in dyet, apparet, and lawfull pleasures.
4. The continuance of labour and honest exercises, and the auoyding of ydlenesse, the Mother and Nourice of vice.
5. The perpetuall hauing in minde of Gods promises and threatninges.
6. The choosing of godly and vertuous companions, and the auoyding of vngodly company: the animating and encouraging of our selues to this vertue, by the example of others, that are chaste and vertuous, and the refraining and restraining of our selues, from this pernicious pleasure, and reprochful vice, by others harmes, woes, miseries & calamities, which we know to haue beene through this deadly delight, by them bedlemly procured, as wee see daily before our eyes, such woful examples to our forewarning, admonition, heedfulness, and enstruction, if wee haue grace to note and marke the same to our behalfe and benifite.
7. The continuall remembraunce, of the last things which are: 1. death, 2. iudgement, 3. rewarde and 4. punishment. Or as some terme it: to remember alwayes thy ende, and to meditate and consider well, the vanitie and frailtie of beautie and of all transitory thinges.

64 Remedies agaynst vnlawfull Lust.

Of these seven wayes or meanes to bridle bodily lust, for your better instruction, I will write somewhat more: but yet briefly, for the avoyding of tediousnesse.

The first, Prayer.

Ardent prayer, especially, for the spirit of sanctification.

THE first and chiefest way to tame this fierce wyld beast (bodily lust) is by earnest and fervent prayer to call for the ayde and assistance of Gods most holy spirite, the spirite of sanctification and holinesse, the author and stirrer up of Virginitie, Chastitie, and all other vertues, in our mindes and soules. That maketh vs with an high, stout, couragious and invincible minde, to despise, contempne, and treade under foote, the pleasures and vanities of this transitorie life, especially, the beastly pleasures of the flesh, that disorderly used, leade to death and destruction: whiche spirite is promised by Christe, to all his true and lively members, true Christians, especially, Iacobus shall with ardent prayer, and true faythe, aske and craue the same in Christes name.

Jo. 14.

The seconde, Gods worde.

The readyng studiying, and meditating of goddes worde.

THE seconde way and meanes to rule and reigne, over our filthy lustes, concupiscentie and corrupt desires, is to reade continually, to follow and meditate the sacred scriptures, and incorruptible word of God, whiche is the Armerie of true Christian souldiours, where they shall finde sufficient munition and defence agaynst al the subtile, fierce, and cruell assaults of their spiritual enemies, the world, the flesh, and the devill. And from thence it is our partes, to bring forth such munition & weapons, defensive and inuasive, as the present time and occasion shall require: and to make stronge that place of the holde and fortres of our minde and soule, where our spirituall enemies shall make their assaults, and lay their batterry. As for example, if Satthan or his adherents, the flesh and the

the world, (that is our diuine filthy lusts, or any ungodly person) by their subtil sleights, shall go about to undermine the walles of our Virginitie or Chastitie, wee are to fortifie the same with sentences, and examples out of Gods booke, the Bible. Wee must remember the said generall commaundement, of holynesse and puritie of bodie and minde, given by God him selfe, generally to all that will be his people none excepted. *Leuit. 11. 44. and 22. 31.* Bee ye holie (sayth God vnto his people) as I am holie: or after some translations, Bee holie, because I am holie: for I the holy God, can not abide an vnholie and prophane people: *1 Peter 1. 16.* Here is an irreuocable commaundement and decree, given forth by Gods stone mouth, to all the spirituall Children of Abraham, that they must bee holie, and imitate and followe in life and conuersation, such God him selfe, as far as is possible in this corruption of nature: which precept of holynesse, and studying, and endeavouring to bee like, and resemble God in holynesse and righteousness, is repeated and inculcated, throughout all the whole Bible, though in diuersitie of words and phrases, yet in sense but one, and the same. Wee must also remember Gods dreadfull iudgements, punishments, and horrible plagues, against such as with filthines and uncleannesse of life, prophane the Temple of the holy Ghost; their owne bodies sanctified and dedicated vnto Christe and his seruice, in holynesse and honour, by the shedding of his most precious blood, as the downinge of the whole world, not so much as one halfe score excepted. *Gen. 6. 7. 8.* The burning vp and utter consuming of the most fertilest and frutesfull part thereof, and all the goodly and famous Citties theron builden with fier and Brimstone from Heauen. *Gen. 19.* The hanging of *Gen. 19. 22* ruing thousand sodaynely, and the hanginge of their rulers and gouernours (that should haue punished them in time, for their transgression) euen against the Sonne, in sight of all the people. *Num. 25.* The overthrowing and destroying euen of the whole Tribe of Benjamin, beeing

The precept or commaundment of holynesse giuen by god him selfe, to all such as professe to be his people.

Gen. 6.

Gen. 19.

Num. 25.

so populous, and of so many thousandes as appeareth in the Booke of Iudges, where you shall finde that the wrath of God was so hotly kindled against his people, for abhominations committed with one woman, and for cloaking and defendinge the same, that there was slayne of Gods owne people (by profession) for that one offence, thre score and five thousande, of mighty and valiant men of Armes, besides the destruction of Women and children, and the utter subuersion, sacking, burning, and putting to sword, of all the Citties within the whole Tribe of Benjamin, and all the inhabitants and dwellers therein, man, woman, and child, riches, substance, goods, and Cattell, and all thinges els, for thinge after flame, and cruell sword, by the iuste iudgements of God, deuoured them by alt. An horrible and terrible example of Gods dreadfull iudgements against the unhalowing and defiling of his people by whoredome or adultery. The sacking, burning, & utter destroying of the Cittie of Sichem, and the putting of all the inhabitants thereof, even their King, and all to bloody sword, for the defiling of one Mayde. Gen. 34. Such like examples and sentences of Scripture, must you remember in time of temptation, & not yelde by and by, like a white lured Spalier. And so forth of other sinnes, vices, and followings of Sathar and his adherentes, the world, and the flesh, for to persequite all, would bee infinite: thus much for a shew and example may suffice.

Temperance and Sobriety.

The thirde way, and meane to bridle and tame this fierce, wanton, and barbauly coulde of our owne flesh, bindinge will, and kickinge affection, is sobriety of life, watching, fasting, and temperance. To keepe a meane and moderation, in meates, drinckes, sportes, playes, and apparrell. For commonly fleshly lust, followeth erreth in diet and apparrell, as the shadow doth the body, or rather as the effect followeth the cause. For as the poet sayth, and that most truly:

When

Gen. 34.

3. Temperance
abstinence,
sobriety,
watching,
fasting.

When the body is low and coole,
Vnapt it is for Venus Schoole:
But when it is well pampred and full,
In Venus lap it loueth to lull.

Sine cerere &
baccho, friget
venus.

When this wilde Coulte of our fleshe is pricked with
pauender of Lururie, ryot and excelle, it is impossible
to sit him without a fall. It is then so fierce, sauage, skil-
tish, and burly, that it giues many a breake necke fall,
so that they neuer rise againe to saluation. An horrible
thing to bee spoken, yet moze horrible to be seene befoze
our eyes daily, if wee had spiritual eyes to see it, but most
horrible to feele and suffer in our selues. God in mercy
keepe vs from such falles. But because this matter is
debated aboue, in the title of Temperance, I will say no
moze of it, but knit it by with this approued sentence:
Leachery is alwaies the companion of Gluttony, and
therfoze those younge folkes that be marriage able, but
not yet married, and intende to leade their life in pure
Virginitie till they bee married, must not eate what
they lust, till their bellies bee full, but must vse such so-
brietie and moderation in dyet, as may best cole the fla-
ming heate of youtfull lust, otherwise (though the best
fall out, as many times the contrary doth) they will bee
but halfe Maids, corrupt in the most principall parte,
which is, the soule and minde, which when the bodye is
ouer deliciously and intemperately fed, boileth & burneth
in lust and concupiscence, though feare of shame, abasing
of degre and dignitie, losse of estimation, accompt, and re-
putation, or some other worldly & fleshy respect, restrayne
the body from the external acte & filthines of the fact. For
this, all learning & experience holdeth and teacheth: that
Sobrietie or Moderation in diet, playe and apparrell, is
Mother and Pource of Virginitie and Chastitie. And
that without this Sobrietie, or Moderation of dyet, &
measure keepinge in Apparrell, spozte and playe (for
those thinges also are greates prouokers of fleshye

lust, vnlesse they bee warely and circumspectly vbled) and without the other exercises of christianitie, here mentioned, Virginitie and Chastitie will not longe indure or continue, especially if it bee tempted and assaulted, as the Diuell neuer lacketh some of his Seruauntes and members in place prest, and ready, either secretly, or openly for that purpose. And that by Gods permission, or rather dispensation, for the tryall and separatinge of the chaffe from the cozne. For the chaffe with every winde of temptation, flieeth out of the Lordes flower, that is, out of Christs church and christianitie, out of the faith and sincere worshipping of God, out of godlynes, vertue, and pietie. But so doth not the wilde beate and cozne which shalbe preserved and kept in the Lordes Garner, when the chaffe shalbe burned with vnquenchable fier.

The continuance of labour, and honest exercises.

4. The auoy
dyng of
flouth and
idlenesse, the
mother and
nurce of al
vice.

Nihil agēdo,
male agere
discimus.

THe fourth way, or meane to tame our flesh, and to make it subiect to the spirit, is godly exercises, honest occupations, serious studie, earnest laboures and commendable busines bestowed on learninge, godlines and vertue. And vpon such thinges as tende to the aduancinge of Gods glorie, the profitinge of common societie, especially of the church of God, the members & coheyes of Christ, and of our owne saluation, and aboute al thinges the fleeing and eschuing of ylenes, the Mother & Nurce of all vice, for by dooinge nothing wee learne to do euill: and this is most certaine, when the Diuell findeth vs ydle, he setteth vs on worke about his businesse, that is, to thinke and muse on vice and wickednesse.

The continuall remembraunce of Gods promises and threatninges.

5. To haue
gods promi-
ses, and man-
naces al-
waies before
our eyes.

THe fifth way, and meane to bringe vnder subiection, and to conquer all kinde of vice, & fleshy lustes, which are the most all foes of our soules, and eternal saluation,

is

is to haue in continuall remembrance the promiſes that God in mercy for Chriſtes ſake hath made vnto all ſuch as ſhalbe conquerours and ouercommers in this greate Battaille of the Lorde, againſt the world, the fleſh, and the Diuell: that all chriſtians in Baptiſme haue bowed and promiſed to fight to the laſt gaspe, mentioned Apoc. Cap. 19. 19. 20. 21. and in diuerſe other places of the Scripture. Now they ſhall attaine vnto ſuch eternall joy, bliſſe, and pure pleaſure, as no corruptible eye was euer able to behold, no earthly eare euer able to heare, no mortall hart once able to thinke of conceiue, as is plainly ſet forth, and deſcribed, in almoſt innumerable places of the ſacred Scriptures: and alſo to ſtayne and haue in continuall memoꝛy, the horrible paines and punishments of ſuch as ſhalbe overcome, and conquered in this deadly and mortall warre. That they ſhalbe caſt into the Lake that burneth with fire and Brimſtone, where ſuch an accursed world without end. And to ſet by his apparitions in many places of Gods Word, if any would take the payne to collect them, and to ſerue them together in one view.

The keeping of godly and vertuous company, and the auoyding of the contrary.

The ſirte way, or meane to ſubdue our fleſhly luſtes, is the auoyding of wicked company, ſuch as are fleſhly and worldly minded perſons, Epicures, that make beaſtly pleaſure their God: Atheiſtes, that thinke there were no God at all, to puniſhe and reuenge their wickedneſſe and lewdneſſe: Hypocrites, that pretend to be the children of God, and yet (in deede) are the bloody eldes of Satan: carnall Goſpellers, that profeſſe Chriſt in wordes, and yet of ſet purpoſe, willingly ſerue the Diuell: worldlings, fleſhlinges, flumeſellers, vaine glorious ſoles, Jakes that would be Gentlemen, if they could ſpeake French, claubacks, flatterers, and all the whole rable and roote

6. The eſchewing of gods leſſe compaignie. Baſilius magnus. Prauorum hominum conuerſatio via quaedam eſt ad turpitudinem. h. To be conuerſant with wicked and vngodly perſons, is the paſſeway to ſhame and of villanie.

In vitiatores
virginum
acris inuectio
A sharpe in
ueyinge as
gainst deflow
ers of vir
gins, or cor
rupters of
youth.

of ramisse rascals, filthie and heathly minded villaynes,
that like cupparies and cutthrotes, by the high way doe,
lie in wayte to spoyle and vndoo silly soules, witlesse gir
les: weake vessels and unskillful thinges, of all their ri
ches, treasures, iewels and ornaments, I meane such
lecherous harlots, that take all the meanes they can to
decieve, spoyle, and bereue yonge Maydes of their maye
denhead, and Virginitie, before they know what an ex
cellent treasure it is to haue it, or what a losse it is to lose
it. Such a hawdie hothels that perfering their beastly
pleasure, and filthie lust, before the glorie of God, before
the edifying of Christs church, before the profit of the
common wealth, that suffered & brought them by, before
all honestie and reputation, yea, and before their owne
saluation, will not sticke, nor make bones, to destroy the
harvest of the common wealth, euen in the blade, before
it be ripe, that is to haue no remorse of conscience, to dis
honour & deflower yonge maydes and virgins, before they
come to yeeres of perfect discretion: and so make them
subiecte to shame and contempt all their life longe: yea,
and in danger to become the botches, plagues, and fire
brandes of their house and family: yea, and sometime of
the whole common wealth, for what els is a whore com
monly to the countrey that bred and fostered her, to the
house that nourished her, and to the companie that she is
conuersant withall? Was not the fayre Marie Helen, she
that set all the worlde in an hyere in her time? And all
the kynges, Princes, & mightie men of that age together
by the eares, was it not for her that so many bloudy bat
tles were foughten: so many princes & nobles slaine?
so many Markes, Chies, townes, and countreys spoiled,
burnt and utterly destroyed: and mostall war for whole
ten yeres space, most cruelly continued? And was it not
for her that all the renowned worthies of y time, Hector,
Achilles, Ajax, Diomedes, Rhesus, Troilus, and many mo,
were killed & slayne: And finally the whole countrie ut
terly destroyed: and all the people slayne, or ledde into
captiuitie

captivities and banishments: yet forsooke they not their
 records, that this one Word should all these evils, mis-
 fortunes, losses, afflictions, calamities, and banishments, mis-
 guerd and destructions. Like wife of Thebes; Athens;
 and many other Countries and Cities, whose destruc-
 tion was all occasioned by whores. For as you have
 Hypocrites, you shall have almost none at all which are of the
 families which are in the world. Is at the one end the fear, the
 plagues and. Serpents and. As much as in them. Yet
 do these hypocrites make pious women, which other-
 wise would have proved profitable members of the com-
 mon wealth, yea, peramenture, great riches and or-
 naments of Christes church, goodly houses of prayer, and
 beautifull Temples of the holy Ghost. But these many
 times (suche brautly wicked creatures) as they, by their
 follie undermininge, and sottish delights, make them
 vessels of shame, and ignominy, and very dangerous of
 Worlds, unless God in mercie cleane the people from
 these filthy diseases, these things engendered by
 per, are the seede of the olde serpente, that tempest
 great Groundmother War, and by his high death, de-
 struction, & damnation into the world. For where God
 had given a commandement, and so stode them before
 hande, that if they preferred their olde way before Gods
 will, they should die. Nay (saith the serpent) or rather
 Diuel in the serpent) that is not so, if you do this, you shall
 be Gods. But whether sayd true, we al feele to our great
 grieve, and should have done to our eternal damnation,
 if christ our saviour had not remedied the matter by these
 brautly Harlots, declaring the felicity to be of the seede of a
 serpent, where as god hath declared his will unto us, by his
 holy word & commanden be y we should flee whoredom,
 & also tolde us plainly & flatly, y whoredom & whoremongers
 shall have no part in gods kyngdom. And finally y whoredom
 and al uncleannes, is so odious & detestable unto his
 divine maiestie, that he will not have it once named a-
 mong such as profess his holy name, worshippe, service
 and religion, that is amonge Christians. Ephe. 5.

olde
 corruption
 - 151 151 151
 aboard among

olde
 corruption
 and poyso-
 ners of youth
 are the seede
 of the olde
 venomous
 serpent that
 poisoned and
 corrupted all
 mankind.

Ephe. 5.

The poyso-
nous prating
of the ser-
pents broode

*Impia sub
dulci melle
venena lutea
-olvoq hns
dnoy to am
abed chs are
of the ledge
venenous
serpent
Luk. 14. 34
Math. 23. 34

Wherfore, God hath thus decayed his health and pleasure
unto you. These impudent heafe (I saye) will not bee a-
shamed to set them selves against the Almighty, and say
unto you: **Woe** you are young and lustie, take your plea-
sure while you may, for you shall have time enough to
barken for when you are old, when you are decrepit, it is to late
for you to make a grave, and so you shall. Take time while it
is, for you shall have time enough. **Woe** you are young and lustie,
but alas, you are past time, and a tricke of youth. Let us therefore
for ever enjoy our pleasures, and bee merry together, you
can never bee stronger. These filthy harlots, and their
daughters, these snakes of sinne, and stinking snakes,
that have so often bit their flesh against God's servants,
are nothing else but the bellows of Sathan, to blowe his
bloweth, and his hellish poison, to infect youth to eter-
nall damnation. If they take no heede, and call to God
for grace, to resist their sugred poison. And therefore
when you heare the bell shall speake unto you, in such vile
speeches, his blasphemyes, and the dares of your minde
and call to God for grace to stande. And consider that
when God calleth you to worke in his vineyard, you
must come, though it be in the morning, that is, in your
youth. Consider: that now you are called to the great
supper, mentioned in the Gospell, and bid to the attend-
ing, if you refuse to come, you shall be forever excluded,
and other set in, to supply your roome. Math. 22. Luk. 14.
Consider, that as some commeth the Lambes skin to the
market, as the holste boopes skin: as some buyeth the young
of the olde. And if you should die in the state of whores,
as some (as I trust you will never) fall into so miserable a
state, but yet damnation is more desoll for youth) without
repentance, which none can take of them selves, but when
God geneth it, you should be damned forever. And whe-
ther he will geve it, or suffer he at have oft refused it, it is
uncertaine, and therefore is it dangerous to leave a cer-
tentie for an uncertentien. And here for your better in-
struction herder, I will not like to write you but words

2. alq. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

For woꝛde, a pece of a godly & learned Homily, it agreeth
 so well with this place and purpose. Consider further
 the vncertainie and britlenes of our liues, which is such Ex homill.
 as we can not assure our selues, that we shall liue one
 houre, or one halfe quarter of it. Which by experience
 wee doo finde daily, to be true in them, that beeing now
 merry and lusty, and sometimes feasting and banquetting
 with their frendes, do fall sodainly dead in the streets,
 and other whiles vnder the woꝛde, when they are at
 meate. These daily examples, as they are most terri-
 ble and dreaddfull, so ought they to moue vs, to take for
 to be at one with our Heauenly Iudge, that wee maye
 with a good conscience appeare befoꝛe him, when soeuer
 it shall please him for to call vs, whither it be sodainly or
 otherwise, for wee haue no moꝛe charter of our life then
 such had. But as wee are most certaine that wee shall
 dye: so are wee most vncertaine when wee shall dye.
 For our life doth lye in the hand of God, who will take it
 away when it pleaseth him. And verely woe the highest
 Sommer of all, which is Death, shall come, hee will not
 bee sayed nay: But we must bee forthwith packing, to
 bee presented befoꝛe the iudgement Seate of God, as he
 doth finde vs, according as it is written: Where the Tree Eccle. 11.
 falleth, whither it bee towards the South, or towards the
 North, there it shall lye. Wherunto agreeth the holpe
 Martir of God, S. Ciprian, sayinge: As God doth finde
 thee when hee doth call, so doth hee iudge thee. Let vs
 therfoꝛe follow the counsell of the wise man, where hee
 sayth: Make no tarryinge to turne to the Lorde, and put Eccle. 5.
 not of from day to day, for sodainly shall the wrath of the
 Lorde breake forth, and in thy securitie, thou shalt bee de-
 stroyed, and thou shalt perishe in tyme of vengeance.
 Which woꝛdes I praye you marke diligently, because
 they doo most liuely put befoꝛe our eyes the fondnesse of
 many men and women, which abusing the long suffering
 and goodnes of God, doo neuer thinke on repentance or
 amendment of lyfe. Follow not saith the spirit of wyse- Eccle. 5.
 dome

doe thine owne minde, and thy strength, to walke in the wayes of thine hate, neither say thou: who will bring mee vnder for my work, if for god the reuenger, will avenge thine iniquitie. And say not: I haue sinned, and what euill hath come vnto mee: for the Almighty is a patient rewarder, but hee wil not leaue thee unpunished. Because thy sinnes are forgiven thee, bee not without feare, to heape sinne vpon sinne. Say not neither, the mercy of God is great, hee will forgive my manifold sinnes. For mercy and wrath come from him, and his indignation cometh vpon yerepentant sinners. As if he should say: art thou stronge and mightie: art thou yonge and lustie: hast thou the wealth and riches of the worlde: or when that thou hast sinned, hast thou receaved no punishment for it: Let none of all these thinges make thee to bee the slower to repent, & to turne with speede vnto the Lorde. For in the daye of punishment and of his sodaine vengeance, they shall not be able to helpe thee. Wherefore, specially when thou art either by the preaching of Gods worde, or by some inward motion of his holy spirite, or els by some other meanes, called vnto the Lorde: neglecte not the good occasion that is ministered vnto thee, least when thou wouldest repente and turne to the Lorde, thou hast not the grace so to doo it. For to turne from euill to good, from the Diuell to God, from concupiscence to Christe, is a good giift of GOD, which hee will neuer graunt vnto them, which luying in carnall securitie, doo make a mocke of his threathninges, or seeke to rule his spirite as they luste, as though his workinge and giiftes were tyed vnto their will. And thus much out of the sayd godly and learned Homilie.

Hicrenus
homil.

Consider and remember furthermore, that god requireth of his people, the first frutes, & is: the flower of their youth for his service, and so commaundeth in many places of the Scripture. Serue thy GOD in thy lustye yeares. Remember thy maker in the dayes of thy youth, Ecclesiastes. 12. 1. &c. He will not take in good parte that his enemy the diuel, should haue the fresh fragrant, odoriferous

odoriferous flowers of our age, and bee the soule-sading
 stinkinge wythered weedes thereof: That is, wee can
 not brooke that wee should serue the Diuell, whyles wee
 are able to doo service, and to serue him when wee are
 olde and vnwealdy and able to doo none. Neyther is it
 any reason that our good God, our bounteous rewarder
 and liberall Lord, and saviour, from whome cometh
 al our felicitie, should haue the wo; & parte of vs, our age,
 time and service, and the evil malicious Diuell, our dire
 and deadly enemy, our subtile subplanter and cruell de-
 stroyer, from whom proceedeth all our misery, wo, and
 endlesse calamitie, the best and fairest. That the Diuell
 should haue the principall and abbesse, and **G D D**, caste
 ware, broken stiffe and * refuse, free alnost for no pur-
 pose. Nature as corrupte as it is, both abhorre sutch
 iniquitie and unreasonable, in corporall matters,
 betwene men and men. And why should wee not
 much more detest it in spirittuall matters belonging and
 appertaininge to the soule: especially seeinge the Hea-
 uenly and immortall soule is pure, valour, and estima-
 tion, doth farre more excell, surmount and surpasse the
 earthly and corruptible bodye, then pure Golde dooth
 passe the precious Stone, the pimple Stone: yea more
 then Heauen, dooth the earth.

The first
 frutes that
 God required
 of the Iewes,
 was a type &
 figure hercof

* This was
 signified in
 the olde Tes-
 tament, in
 that that god
 refused for
 his sacrifice
 any thinge
 that was
 blinde, lame,
 sicke, or
 blemished.

Consider finally, that sutch as willingly, and of set
 purpose serue Sinne, do serue the Diuell, whereby he ru-
 leth and reigneth in them. And therfore waigh and pon-
 der well, how penith, wittlesse, phantike, madd, and be-
 lem a choyle it is, at anye time, or in anye age, in anye
 place, or for anye cause, to chuse and delight rather to
 serue the Diuell, then to serue God.

The grounde therefore, dooth groane to bee disbur-
 thened and vnloaded of sutch filthye slaves, and vile vil-
 laines that thus goe about to corrupte youth, & to make
 Houises for the Diuels Colledge, Abbey, or Societie.
 Sutch rotten Rottes, and vnprofitable burthens

of the earth, do much more deserve to be hanged at Ty-
 borne, then those that rob and cut mens throates by the
 high way side: for such take away but money, that might
 soone bee restored sundry wayes: but these prinde filthy
 thames, robbe silly soules, poore weake Girles, of such a
 Jewell and treasure, that if all the wise men of the world
 would laye their heades to recover it, if all the Armies
 and princely power of the world were assembled togea-
 ther to restore it, if all the ritches of the world would give
 all their ritches and treasures to buy it againe: yet it
 would bee to no purpose. It can never be restored, it
 is a losse unrecoverable.

Moreover, they by the high way side, cut but the throats
 of mens bodies: These foule filthy stinking bloody but-
 chers, cut the throte of the soule too, and bring both body
 and soule to eternall destruction, unless God woyle a
 wonderful worke, in their conversion. And therefore, these
 Thames, these cutthroats, these butchers, these plagues,
 these corruptions, these ragges, shreddes, & filthy things,
 that are the dregges and poyson, the venom, and contagi-
 on of the world, ought to be of any godly harte and minde
 most hated, detested and abhorred, as infernal infections,
 firebrandes of Sathan, helboundes and Devils names.
 And here the English Proverbe taketh place: One scab-
 bed sheepe, is ynough to infect a whole flocke. One having
 the spirituall botche and plague of voluptuousnesse, and
 filthy pleasure running on him, is able to infect an whole
 Cittle. If wee had spirituall eyes, to see the spirituall
 Leprosies, and other ugly and lothely diseases and in-
 fections of the soule, that are this way taken, through kee-
 ping of godlesse company: wee would more eschue, shun,
 and annoyde the companies of fleshy and worldly minded
 persons, for the preservation & continuance of the health
 and beantie of the immortall soule, then wee now doe the
 contagion of such as are infected of the plague, leprosie, or
 French pox, or any other contagious and lothsome
 disease, for the preservation & continuance of the health
 and

and beautilie of the corruptible bodye, that shortly, wee know not how soone, wil wee or nil we, must be woymes meate, and subiecte to such corruption as the eye can not without horroz, sustaine to beholde. And yet so corrupt and preposterous is our iudgement and vnderstanding: So the body be in health, and in good plight and lykinge, in prosperitie, merry, lustie, and in iolytie, wee care not what becomes of the soule, no, though it bee infected with all kinde of spirituall leprosie, botch, pockes, and plagues, yea rot and stinke in all kinde of corruption and lothelynes, befoze God, his heauenly Angels and Sainctes, to eternall death of the same, except God in mercy mightely raise it vp againe, from his spirituall death, to life.

Wee ought also to restraine our selues from this villainous vice, by others examples, whō wee haue knowne to haue bene vndone by it, either through pouertie, or some lothely disease therby taken, or by some other notable plague of God, therby dashed vpon them selues.

Wherof if wee marke, wee shall heare and see dailye examples, and the same notable and lamentable.

On the other side, wee should animate and encourage our selues to continencie, Virginitie and Chastitie, by the examples of so many Godly and vertuous younge men and women: and comparinge circumstance with circumstance, twite, exprobate, and bpbzayde our selues of slothfulnesse, cowardice and dastardlinesse, expostulatinge thus with our selues: Why can not wee liue as vertuously, continently and chastely, as such younge men, and such younge women: of such beauty: of such flourishinge age: of such wealth, prosperitie, and tender bzinging by: And finallye, perswade and resolute our selues, that if wee loue vertue as ardently as they doo, and hate vice as deadly, wee shall by Gods grace be able to liue as godly and vertuously as they, be they neuer so rare, excellent, or in apparance, pærelesse.

Let vs further remember how honest, how amiable, delectable, pleasaunte, and flourishinge a thinge is the

chastitie, and puritie of body and minde. This maketh vs very familiar to the good, chaste, and temperate Angels, and most apte for the working of the holy Ghoste. For, from no vice doth this holy spirite, the louer of chastitie and puritie, so farre flee, as from shamelesnesse, and leachery. Neyther dooth hee so delight, and quietly rest in anyes mindes, as in the mindes and soules of virgins, and chaste persons.

And finally, let vs not forget that it is the chiefe duty of Christians, and almost the onely thing that Christe requireth of them, to refrayne their mindes from the dire, and deadly allurements of fleshly pleasure: & to set their mindes wholly vpon the chiefe god, and most surpassing beauty, which is God him self, most good, amiable, beautiful, and glorious, infinitely above all creatures, without any comparison, respect, or collation: For what comparison is there betwene goodnesse, and naughtinesse: amiablenesse, and hatefulnesse: beautifulnesse, and lothelinesse: Gloire, and ignominie: all things, and nothing: deitie, and vanitie: felicitie, and misery: betwene the Potter, and his pottes: the Creator, and his creatures: and so forth.

The remembraunce of the last thinges, and godly
Meditations concerning beauty.

7. A perpetuall minding of the last thinges, and a godly speculation, and contemplation of beu-
ti

The seventh and last way, and meane to suppress and keepe vnder the lust and concupiscence of the bodye, is to haue alwayes in our mindes and remembraunces, the last thinges, or as some call it, the ende, which are in number foure: that is .1. Death .2. The generall and particular iudgement .3. The rewarde of the godly, and .4. The punishment of the wicked. To haue alwayes in minde and remembrance, that in what state soener wee dye, in the same wee shall continue for euermore, without ende, bee it in the state of damnation or saluation, in Gods fauour or wrath, benediction or malediction. To remember

remember that it standeth as upon, therfore, seeing we haue no certaintie of our lyfe (no, not an houre, for the Lord of life can take away our lyfe, in what minute or moment, it shall please him), so to liue and leade our life, that come death neuer so sodainely, yet, wee may dye in the Lordes fauour, and state of saluation. To remember that wee must render an accompt of all that we haue done in this body, bee it good or bad. And that wee shalbe rewarded accordingly, that is: To them whiche by continuance in well dooynge, seeke glorie and honour, and immortallie, eternall life: but vnto them that disobey the truth, and obey vnrightheousnesse, sinne and vice, shalbe indignation, and wrath, tribulation, and anguish. Rom. 2.

That wee must all appeare before the Tribunal seat of Christ, to render an accompt of our dooings, yea, and of our very wordes too, and that then Christ will not know them that professe him, but yet leade a wicked life: Math. 7. Vers. 21, 22, 23.

*y: Iudgement seat.

And finally, to haue alwayes a right accompt, estimation, iudgement, and reputation of beauty, which is in two sortes, that is to witte: to contempne and dispise it, if it draw vs from God, and to esteeme it as an excellent gift of God, if it leade vs to God. For the true vse of beauty is to make vs carefull, that the beauty and fairenes of our life and conuersation, bee agreeable, or rather excell the beauty of our bodies: for it is a great shame that a fayre body should be stayned and berayed with a foule & filthy life. And therfore, in diuerse respectes, we ought to meditate and consider of beauty, cumlynesse, and amiablenesse, of fauour and personage, diuersely, and first thus:

How wee ought to thinke of bewtie, when it draweth vs from God, to vanitie and corruption.

When we are tickled with fleshy pleasure, or tempted by the object, view and sight of any cumly, or beautifull personage, to wish, desire, do, or commit any thing contrary to Gods most holy will, revealed vnto vs in his sacred word, forthwith to count beauty (as it is in deede) a frayle and transitory thing, & to imagine in our mindes & cogitations, that we saw the self same body lie rotting in graue

How bewtie is to be considered, when it moueth vs to vice and lewdnesse.

bereft.

berest of all beutie and comelinesse: yea of life and motion, and changed into filthe and corruption, and vse this or the like spirituall meditation secretly in our mindes: **O** Lozde, thou hast commaunded mee by thy sacred word, and given me great charge to keepe cleane thy Temple, my bodie, and in no wise to prophane the same, with any vnlawfull lust, or filthie pleasure: assist me therefore (**O** Lozde) in this conflict, that the tempozal and fading beautie of this vanishing creature, which though outwardly it appeare beuotifull and amiable, yet inwardly is nought els but a well coloured skin stuffed with corruption, yea a herie dungesacke filled with filth, and whiche, though it flourish to day like a flower in the field, yet to morow it may wither: yea, shortly rot and sinke in grane, and be turned into such filth, and corruption, that no eye without turning of stomacke can endure to blesse it: So confirme mee (**I** beseeche thee **O** Lozde) with thy principall spirite, that the glitterynge of this tempozall beutie, doe not so dazel and blind mine Eyes, that **I** should deser or attempt any thing contrarie to thy holy will and word, wherby **I** might lose thy grace, fauour and fatherly loue, whiche is eternal life, or purchase or incurre thy wrath and displeasure, which is eternal death & destruction. And that **I** neuer become so mad and distract from my right vnderstandyng, as reprobate Esau, that **I** sell mine beautifully enheritance, for a messe of Gruell or werish pottage, of fleshy pleasure.

2. How wee should meditate and thinke of beauty, that it may draw vs to God and allure vs to loue & serue him aboue all things, or creatures.

O els contrariwise, takyng (as wee should doe) occasion to glorifie God in all his gistes and creatures, wee may sometime thus meditate:

If this sparke, or as it were droppe of beutie in a corruptible creature, so moue mee to the desire and fruition of the same: How mutche moze ought the beutie and amiablenesse, of the welshed it selfe, from whom this and all other beutie floweth and cometh, whiche is the glorious creato: himselfe, moue and stirre me vp, to the desire and fruition of him, beyng so bountifal, beuotifull & amiable:

This

This beuotifull creature then ought to draw mee to the loue of the beuotifull and amiable Creator, whose beuotie so shineth in this and other his creatures, and to the glorifying of him in his creatures, by the modest, sober, religious, & holy vse of them. And not to withdraw mee from him, by dishonouring him in his beuotifull creatures, whilst I should abuse them, to the satisfiing of myne owne filthy lust, and concupiscence: and not to the glorie of the creator. For the true vse of beuotifull creatures, is to moue and inflame vs to loue the beuotifull creator, from whom that beuotie proceedeth, which we se present before our eyes. And this vse hath beuotie only in the goodly, who vse all Gods creatures and giftes to his glorie, to the good example of other, to the profit of the common wealth, and to their owne saluation. On the other side, the abuse of beuotie is to cause the maruelers thereof to decline & fall from God, and to cleaue to his creatures, contrary to his will and woorde. Which taketh place in the vngodly: who abuse all goddes good creatures and giftes, to the dishonouring of God. To the euell example and offence of others, to the hurt of the common wealth and country where they liue, and to the workinge out of their owne iust damnation. For this you must be well assured of: that as the goodly in this world, by proceeding from vertue to vertue, from faith to faith, and from godlinesse to godlinesse, worke out their saluation: So do the vngodly and reprobate, by going on from vice to vice, from infidelitie to infidelitie, and from filthinesse to filthinesse, worke out their iust damnation. Doubtlesse these of the like cogitations, and meditations will in such assaults, (vntlesse we be too gratelesse) well cole our courage.

1. The true vse of beuotie.

2. The Abuse of beuotie.

Other wayes and meanes to subdue our fleshly lustes may be noted and obserued in attentife and diligent reading of good and goodly booke, as: To remember and well to consider, the nature and condition of the filthy pleasures of the bodie, which make vs that are predestinate and appointed to be Citizens of beauen, companions

b. Vincere
nosmetipfos
gloriosissima
est victoria,
Iuxta illud:
fortior est
qui se, quam
qui fortissi-
ma vincit
mœenia. nec
vireus altius
ire potest.

with Saintes, fellowes with Angels, Brethren and fellow breyres with Christ: yea, to haue communion and vnitie with the glorious Trinitie, and that not for a day or two, but for ever, into all eternitie: this filthy pleasure (I say) maketh vs (that are called to such excellency and dignity) to bee like and equall in that respect to Horses, Pules, Swyne, Goates, Dogges, and to the most brutish beastes that bee, yea, to become farre inferiour vnto them. For in this sensuall lust, base and sauage delight, many kinde of beastes far surmount man, both in the longer continuance, and abilitie of offener doinge it: and for that if through pleasure common to vs with Beaste, we neglecte our redemption and saluation, our state is far worse then theirs.

To consider how vnseemely and repzochfull a thing it is, for this excellent creature, man, to set his whole delight and study, and to beere and trouble his head day and night, vpon a thing so base and vile, that a beast can doe it better then hee, and oftner for his life. A goodly study and delight (God wot) for so excellent a creature.

To remember how short, how momentane, how vanishing, and how insincere the pleasures of the flesh are, and how they alwayes bringe with them more sorrowe then Hony, and more bitternes then sweetenesse. And againe, to consider what a noble thinge the soule is, what a holy thing, the body of man is, beeing the Temple of the Holy ghost, and withall to cast in our mindes, what madnes it is, for so litle a morsell of fleshly delight, for so filthy a tickling of momentane pleasure, shamefully to be ray and defile both body and soule. To suspend and prophane the Temple of Christ, which hee hath consecrated and hallowed, vnto him selfe with his precious harte blood:

To reckon with our selues what a band and troupe of mischæses, this pleasant pestilence pleasure bringeth with it, the immoderate vse, or rather abuse thereof, destroyeth both the strength, and also the beautye of the bodye.

bodye. It bindeth health very muche, (as they that
wrote of it affirme and declare) and experience in many
doth auouch the same to bee most true. It bringeth in-
numerable diseases, and the same soule and filthye as the
Canker, the French Pockes, the Consumption, and
such like perillous, sothely, and deadly diseases. It
withereth the flower of youth befoze the time. It ba-
steth wrinkled and reuealed olde age, it taketh away the
quicknesse of witte, it dulseth the edge of the minde, and
vnderstandinge, and graffeth in the vnlawfull and im-
moderate pleasures thereof, a filthye and beastly minde. It
calleteth the followers thereof at once, from all honest,
Godly, and vertuous cogitations, studies, actions and ex-
ercises, and as it were, plungeth a man or a Woman,
bee they neuer so greates, wholly in spirituall puddle,
mire and dyte, that they willingly thinke on nothinge,
but that which is filthye, base, and vnseemely for anye
graue person to speake or utter. And to bee thus, in
manner, it taketh away the right vse of reason, that is,
the chiefe proprietye of Man or Woman, wherby they
differ from brute Beaste. And maketh youth contemp-
tible, abiecte and hatefull, and olde age to bee despised,
shamefull, odious and miserable.

These (I saye) and diuerse other wayes and meanes
to abandon perditions pleasure, may bee obserued of di-
ligent Readers of Godly and learned Bookes. But
these afore mentioned, are the most principall and cha-
rest, and comprehend vnder them all the rest, yea, and
are sufficient with Gods grace, for the obtayninge of
victorye, in this our spirituall Battaille, if wee will and
practise them daily, as occasion is offered.

Being also well armed and fenced with the com-
plete Armour, that our graund Captayne CHRISTE
hath appointed out for all his Souldiers, in the Ar-
mye of the Wyble of What is, the Gyde of
truth, and true knowledge of GOD and our selues,
which

The complete
armour of a
christian
souldier.
1. The girdle
of truth.

2. The brest-plate of sanctification.

3. The shues of readines & preparation to suffer with Christ our head.

4. The shield of faith.

5. The Helmet of hope.

6. The sword of the spirit.

Victory in Christ most certaine.

which bindeth together true Godlines, or religion, as beapes doe a vessell, which otherwise would be dissolved and serue for no vse. For without the true knowledge of God and our selues, all true godlines and vertue banishe away: the best plate of holy and godly behaviour, of christian life and conuersation: for vnlesse we haue the the spirit of sanctification in our hartes, all the rest that appeareth outwardly, be it neuer in shew so godly, is but mere Hypocrisie and dissimulation. The shues of readines and preparation to sticke to the Gospel to the ende, to take vp the Crosse of Christe, and willingly to beare and suffer all thinges that shalbe layde on vs, for the profession of the Gospel and propagation of the same. The shelde of faith, wherewith all the Dartes, blowes and prickes of temptation what so euer, may be declined put by, or borne of. The helmet of hope of glorification, after all the miseries, crosses troubles, persecutions, contempts, & ignominies of this wicked world. And the swoorde of the spirit, or spirituall swoorde, which is, the woerde of God. The double Cannon of prayer, that battereth downe all the munitions and counterfortes of our sayd spirituall enemies. And the cloake of watchfull perseuerance to keepe this our spirituall Armour from rusting.

And beeing thus armed, and vsinge the sayde seven rules, sleights, feates, or trickes of wrestling, straining, and lawfull fighting against the enemies of our soule, the woelde, the flesh, and the Diuell, there is no doubt of the victory. It shalbe ours, in fine, most certainly.

If we sticke to our Captaine Christ courageously. For he hath already banquished and overcome all our sayd spirituall enemies, for vs in him selfe. And so shall we in him, if we sticke to him.

But if like dastardly cowardes, hartlesse souldiers, and faithlesse traytors, we leaue our Captaine Christe, thinke from under his banner, forsake his Campe, wherunto wee are sworne by baptisme, and consent to his enemies, the woelde, the flesh, and the Diuell, and take

parte

parte with them against Christ and his souldiers, fully resolved there still to remaine. When wee wilfull cast awayes. And as wee willingly forsake and decline from God, so both God and all goodnesse from vs. When wee declare our selues to be Apostataas, backe sliders, reuolters, and ranke periured traytors, that haue falsified our sayth, couenaunt and othe, so solemnely professed, bowed, made and taken before God, and al his heauenly hostes, of Holye Sainctes and glorious Angels, in the face of his Church and congregation of the faithfull, at what time wee were baptized and receaued into the Lordes campe, and became his sworne souldiers, balyauntly to fight this great battayle of the Lorde, duringe life, euen to the last gaspe, against his and our spiritdall enemies, the worlde, the fleshe, and the Diuell, without any shrinking reuolting or backe syding. which couenāt, bow, promise & bargayne, wee must daily study to stande to, and performe, if ener wee hope to triumphe and to receaue the flourishing and glistering crowne of unspeakeable glozve, in mercy of Gods bounteous liberalitie in Christe, prepared for all those that shalbe conquerors in the warfare of true christians, and greate battaile of the Lorde, mentioned in the Reuelation, or for the winge of the state of Christes Church, untill the worldes ende.

And as for the last remedy of all, and as it were, the stronge shoote Anko, that beeinge faithfully cast in the loue and feare of the Lorde, holdeth in all stormes and tempestes, honest and lawfull maryage, and what dangers and perills are adiacent, if it bee not heedely handled, and what cautions, warines, wisdomie, circumspection and discreation, is to bee taken in makinge choise of our consort, or partner of both states, as well aduerse as prosperous, as longe as wee liue, I will say nothinge at al, for diuerse causes, wherof I will rehearse some: First, for that I haue no experience in that kinde of life, state, or boction, and hee that writeth of that he hath no experience of, may easily erre, and misse the marke. Secondly,

because it is matter sufficient of it self, for a large & ample discourse and instructiue. And thirdly and chiefly, because there are diuerse and sundrie godly and learned treatises therof extant euen in our english tongue: to the diligent and attentiu reading wherof, I remit and exhort you: for these and other causes I haue not here medled therewith. In this present discourse my purpose onely is, admonishing, warning, and so earming you of, and agaynst all perils, dangers, assaults, and temptations of virginitie and chastitie, as far as my abilitie and smale furniture will extende: to shew you, how you may by Goddes grace passe ouer your sengle life, not onely irreprehensibly and blamelesly but also lawdably and commendably with prayse & commendation of all the vertuous & godly.

The last parte of this Treatise.

But finally, because that although we know what is good & what is bad, yet our will is so crooked, forward, and peticular, that naturally we chuse the euill, & reuile the good, hate & reiect true godlines, & loue & embrace vngodlines: practise vice, & neglect vertue, onlesse wee be ayded and strengthened from aboue, by gods special grace. And for that God hath promised to graunt vs whatsoeuer we shall aske of him in christes name, and hath commaunded vs to call vpon him in the day of our trouble, & promised that if we so do, he wil heare & deliuer vs: and finall, to the intent that when you are fiercely assaulted of your fleshly lustes, and in danger to bee overcome, you might call to God for strength from aboue, to subdue them and to keep them in subiection, that they cause you not to do any thyng contray to your calling and profession of sengle life, virginite or chastitie. Not consequently, against gods glorie, the profit of his Church, or your owne saluation: I haue translated for you, a Godly and learned Prayer for that purpose.

A godly learned, and fruitfull Prayer, 87

worthy to bee sayde euery Morning, and Euening, of
such as intende to leade their life in pure Virginitie or Cha-
stitie, and so to possesse their bodyes in holynes and honour,
accordinge to Gods will and commaundement set downe.

Leuit. 11. 8. 44. 45. Item. 19. 4. 2. Item. 20. 6. 7. d. 26. Ephe. 5.
4. 3. Phil. 2. 6. 15. Hebr. 12. d. 14. 14. 1. d. 27. and in many other
places of his Booke to vs deliuered, for our eternall saluation
or condemnation.



Most merciful God, we wretched

sinners acknowledge, and confesse that in vs, that
is in our flesh, there dwelleth no good thinge, for
wee are borne wholly in sinnes, and our Mother conceaued
vs of corrupt and vncleane seede: For all our nature is cor-
rupt and bent to all euill, so that by the strength of our rea-
son or vnderstanding, we can not vnderstand, nor finde anye
taste in the thinges that appertaine vnto the spirite. For a
carnall man speaketh of earthly thinges, and delighteth in
the same, & of him selfe is not fit, no not as much as to thinke
any thing that is agreable to thy holinesse, Iustice, and wise-
dome, vnlesse he be holpen by thy spirite. Vnto thee wee
cry with our whole harte, and most humbly beseech thee to
reueale and shew vnto vs the true knowledge of thy essence
and will, as thou hast made thy selfe knownen in thy worde,
that wee do not follow the sense and iudgement of our flesh
in iudging spiritual thinges, neither measure thy godly word
or any other thing by our blinde reason, corrupt custome, or
worldly facion, counting that but pastime & dalliance, which
thy worde sheweth to bee accursed and abhominable. For
flesh & blood do not perceiue the things that are of the spirit
and the affection, will and desire of the flesh, is euen enmity
against God, for it is not subiect to the Law of God, neither
can it bee, & they that are in the flesh can not please God.
Seeing therefore there is in vs the origin, fountaine, & wel-
spring of sin, that is to wit, lust & concupiscence it selfe, and
a pronenesse & readines to vice, that is ingrafted in vs, and
euen borne with vs, from the guiltines and damnable state
of our first Parentes, oftentimes styrringe vs vp to euill.

Rom. 7.

psalm. 51.
Gen. 8.

Rom. 8.

For

1483.4.

For euerie one is tempted whiles he or she is drawen awaye, and taken as a fishe with a bayte, of his or her owne concupiscence or lust: moreouer, concupiscence, or luste, after it hath conceaued, bringeth forth sinne, and sinne when it is finished bringeth forth the deathe.

1. Cor. 9.

Gal. 5.

Rom. 8.

Ephes. 4.

Is. 17.

2. Cor. 6.

Graunt vs therefore thy grace, that wee follow not the concupiscence and lust of our Flesh: neither prouoke our senses with an vnbrideled licentiousnesse, but that wee may resist them valiently. For except vicious lust and desire, be put out of our mindes, it groweth and waxeth stronge by litle and litle, like seede sowne, vntill it bring forth deadly sinne: such sinne, that valesse God in mercie mightely deliuer vs from it will bring vs to euerlastyng death and destruction. Helpe vs therefore (O Lorde) to tame our bodies, and to brynge them in subiection, least our flesh geuing it selfe to lowlenesse, and licentiousnesse, wee transgresse thy holy law, and leaue ouer the bondes and limittes of holynesse, iustice and honesty. Helpe vs moreouer, to crucifie our wanton flesh with all the affections, lustes, and concupiscences therof, that wee may liue to thee our al sufficient God, and merciful father. And that wee may walke in the spirite, for wee are debtors, not to the flesh to liue after the flesh, but to mortifie and kill the workes of the flesh, and to liue conformable vnto the holy spirite, in true holinesse and righteousness, before thy diuine maiestie all the dayes of our life.

Sanctifie vs therefore (O holy father) seperate vs, and put vs a parte from the wicked worlde, consecrate and dedicate vs to thy use and seruice, that wee be not defiled with carnall and fleshly vices, Lecherie, Gluttonie, and such like: and that wee be not expelled and thrust out of vs the holy ghost by vnlawfull lustes and pleasures, and make our bodies an habitation of filthy spirites, which violently carrie, & thrust hedlonge into lamentable filthinesse, and eternall destruction, such as are drunken with lust, pleasure, and vanity, and carelesse of their saluation.

Turne away from vs therefore (O most mercifull father) this mischief that wee make not our members (whiche are the

the members of Christe) the members of an harlot: out of the which the holy ghost is cast forth, and so become dennes of spirituall Theeues, which are Diuels that rob and spoyle vs of all vertue and godlinesse. Graunt (Lorde) that wee become not dennes of these Theeues (that rob vs of Gods fauour, and all spirituall treasures) & so sinke of all filthines.

Gouerne vs with thy holy spirite, that wee may eschue the Gal. 5. workes of the flesh, and become watchful and careful to show forth in our life and conuersation the fruites of thy spirite, as thine inheritaunce and possession, and habitation of thy Diuinitie.

Forasmuch then, as the flesh lusteth against the spirit, and 1. Cor. 6. the spirit against the flesh, so that these two, the flesh and the spirit are aduersaries one to another: Helpe and succour vs therefore O most mercifull God, with thy diuine helpe, that the holy Ghost (whom thou gauest and bestowedst vpon vs when wee were baptised in thy name) may beare rule in our members, and may preuaile and maister the flesh, and all the affections therof, least the wanton and lecherous flesh beeinge driuen, and pricked forward with the furies of sensuall lust, the minde be dissolued and pulled a sunder with carnall pleasure, and wantonnesse, when the motions of the holie Ghost, be once kept downe and suppressed.

Quench in vs (wee beseech thee) the flamer of carnal concupiscence, and repress the wandringe lustes of the bodye, least we beeing overcome of them, do follow our owne pleasure and corrupt nature.

Graunt vs (most louing Father) that wee beeing subiect to the spirite, may crucifie our flesh, least hereafter we walke in the vanitie of our minde. Suffer vs not, deare God, to seeke after the desires of our will, to bring to passe the counsels and wicked workes of our owne harte. And if at any time, beeing presented by flesh and blood, wee starte aside and swarue from the right pathe and gouernaunce of the spirite, to do any thinge vnworthy our vocation, impute not vnto vs (for Christes sake) that offence, but remember that we are flesh, & lift vs vp being fallen with thy diuine power.

And because the fleshe of it selfe is vnruely and vntamed, impatient of discipline, like a wanton fat Caulfe that was neuer vnder hand, put vpon vs (O Lord) thy yoke, and tame our flesh by the spirit, that by liuing soberly, and moderately, wee may brydle the same, and when wee haue humbled it, and pulled downe the pride therof, by withdrawinge from it such things as it delighteth in, we may bring it in subiection to thy commaundementes, least cockeringe our selues to much, and cherishing our flesh to tenderly, we adde vnto it the nourishings and burnings of pleasure, and least stuffing the flesh with pyked, selected, chosen, and deuised dainties of meates, and likerous dishes, wee make it more malepert, wanton, and lasciuious, and cause it as it were impudently and shamelesly to craue and require of vs, that which without the breach of thy sacred commaundementes, losse of thy fauour (which is the foundation of al felicitie) and incurring of thy wrath and displeasure, wee can not graunt vnto it. For with to much plentie and aboundaunce of meates and drinks our mindes become wanton, lecherous, & dissolute.

Helpe vs therefore (O most mercifull Father) that through temperance, frugalitie, and abstinence from superfluous meates and drinks our flesh may bee bound to the gouernment, rule, and leading of the holy Ghost: that the body of sinne may be mortified and killed in vs, and that thou maist liue and raigne in vs which alone art to be praised, honoured and glorified for euer and euer. Amen.

The will of God reuealed and to vs declared not only by his word and voyce, but also by examples of most horrible plagues, in all the History of the worlde, but most notably in Genesis, a cleare Glasse of Gods gouernment in both his houses, the World, and the Church, by rewarding the godly, and punishing the wicked:

Gods reuealed will, touchinge Chastitie.

AS God himselfe is a chaste minde or spirit: so wil hee that all reasonable creatures do serue him in chastitie, and auoyde all confusions of order by him instituted. Chitrazus in Gen. cap. 34.

The same in effect comprehended in Greeke and Latine verse,
by the great and famous Clarke Phil. Melancth: The sense
wherof is after set downe in English.

Πνεῦμα ἐὼς θεὸς αἰδίου, καθαρόν τε καὶ ἄγνόν,
τῶν ἄγνων δέχεται ἱερὰ μύητα φρενῶν.

Casta deus mens est, casta vult mente vocari.
Et Castas iussit pondus habere preces.

God being a minde bothe chaste and pure,
with chaste mindes wilbe cauld on:
And to persons pure and chaste,
with fauour graunts petition.

Verfes declaringe that as Chastitie is the ornament of
all other good qualities, so without it, that al other, are con-
temptible and naught set by.

Vt cum de statua facies formosa revulsa est,
non decus in reliquo corpore truncus habet,
Sic reliqui mores spreti sine honore iacebunt,
ni sint ornati laude pudicitiae.

The sence wherof is thus in English, the similitude
somewhat altered.

As when the body and the head, are seperate in twaine,
No grace nor beautie in the corps, doth any more remaine:
So other guiftes and qualities, that can in any bee,
Without the vse of Chastitie, contempned still wee see.

A notable and singular Latine Verse, which the Autho:
once englished for his sayd Cousins, thys sundry waies
in sense, though not in wordes, as followeth.

Venter, pluma, Venus, laudem fugienda sequenti.

¶ The first way.

Shee that loues to leade her life, with pryse and commendation,
Must slouth subdue and gluttony, and carnall delectation.

The second way.

Shee that to perfect happines, will study to attayne,
Must laboure vse, and abstinence, and sometime suffer paine.

S. In cruci-
fying his old
man, fleshly
lust,

The thirde way.

A fter death who makes account, & after the Beavertie Bill:
Must paynefull bee, and temperate, and bydle wanton will.

*Bonum biantis consilium, omnibus formosis in
speculo semetipsos inuenientibus recordandum.*

IN speculo teipsum contemplate, & si formosus apparebis,
age quæ deceant formam. Sin deformis, quod in facio
minus est, id morum pensato Pulchritudine.

**The good and wholesome counsell of a naturall wise
man, beeing but a Pagan, worthy to be remembred alwayes
of young Gentlefolkes, especially of Gentlewomen, whē they
looke in their attyring Glasse, least at the general iudgement
Pagans (as Christ * sayth) shall arise vp to their condemp-
nation: Englished by the Author, in Prose and Mecter, and
applyed to his saide Cousins.**

View well thy selfe in a Glasse, and if thou appeare
faire and beautifull, do such thinges as become a
faire and beautifull personage: but if thou seeme foule
and yll fauoured, then recompence the foulness of
thy face, with the faireness of thy manners.

In cristall Glasse, with iudgement sound,
beholdes thy face and phisnomie:

**And if thou see by Gods god grace,
thy selfe excell in beaultie.**

**In vertue and in godlynes
endeuour thou like wilt,**

**Among them all that liue with thee,
to beare the pꝛicke of pꝛize:**

**But if therein to view of eye,
thou wilt appeare deformed:**

**For recompence, let all thy life
with vertues be adorned.**

Teles to Geo. Rose

22. 9. 49

Math. 12.

41. 42.

